သီတဂူကမ္ဘာ့ပုဒ္ဓတက္ကသိုလ် (ရန်ကုန်၊ မန္တလေး၊ စစ်ကိုင်း)

THE DHAMMAPADA

Verses & Stories 1-100
(Elementary Level)
Translated by Daw Mya Tin, M.A

ကွန်ပျူတာစာစီ
အရှင်နန္ဒိသာရ နတ်မောက်
B.A. ဒုတိယနှစ် (2015-2016)

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။
Namo tassa bhagavato arahato sammāsambuddhassa.
Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

Chapter I
၁။ ယမကဝဂ္ဂ
1. Yamakavagga
The Pairs (Yamakavagga)

စက္ခုပါလတ္ထေရ ဝတ္ထု

၁။ မနောပုဗ္ဗင်္ဂမာ ဓမ္မာ၊ မနောသေဋ္ဌာ မနောမယာ၊
မနသာ စေ ပဒုဋ္ဌေန၊ ဘာသတိ ဝါ ကရောတိ ဝါ၊
တတော နံ ဒုက္ခမန္ဝေတိ၊ စက္ကံဝ ဝဟတော ပဒံ။

I. (1) Cakkhupālatthera Vatthu

Verse 1

1. Manopubbaṅgamā dhammā[1], manoseṭṭhā manomayā
Manasā ce paduṭṭhena[2], bhāsati vā karoti vā
Tato naṁ dukkhamanveti, cakkaṁva vahato padaṁ.

1. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha'[3] follows him just as the wheel follows the hoof-print of the ox that draws the cart.

Verse 1

---

1. manopubbaṅgamā dhammā: All mental phenomena have Mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, Feeling (vedanā), Perception (saññā) and Mental Formations or Mental Concomitants (saṅkhāra). These three have Mind or Consciousness (viññāṇa) as their forerunner, because although they arise simultaneously with Mind they cannot arise if Mind does not arise. (The Commentary)
2. manasā ce paduṭṭhena (Verse 1) and Manasā ce pasannena (Verse 2): Manasā here means intention or volition (cetanā); volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute kamma; and kamma always follows one to produce results. Cakkhupāla's blindness (Verse 1) was the consequence of his having acted with and evil intention in a previous existence and Maṭṭhakuṇḍlī's happy existence in Tāvatiṁsa celestial world (Verse 2) was the result of his mental devotion (manopasāda) to the Buddha.
3. dukkha: In this context, dukkha means suffering, or physical or mental pain, misfortune; unsatisfactoriness evil consequences, etc., and rebirth in the lower planes of existence or in the lower strata of human society if born in the human world.

I (1) The Story of Thera Cakkhupāla

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (1) of this book, with reference to Cakkhupāla, a blind thera[1].

On one occasion, Thera Cakkhupāla came to pay homage to the Buddha at the Jetavana monastery. One night, while pacing up and down in meditation, the thera accidentally stepped on some insects. In the morning, some bhikkhus visiting the thera found the dead insects. They thought ill of the thera and reported the matter to the Buddha. The Buddha asked them whether they had seen the thera killing the insects. When they answered in the negative, the Buddha said, "Just as you had not seen him killing, so also he had not seen those living insects. Besides, as the thera had already attained arahatship he could have no intention of killing and so was quite innocent". On being asked why Cakkhupāla was blind although he was an arahat[2], the Buddha told the following story:

Cakkhupāla was a physician in one of his past existences. Once, he had deliberately made a woman patient blind. That woman had promised him to become his slave, together with her children, if her eyes were completely cured. Fearing that she and her children would have to become slaves, she lied to the physician. She told him that her eyes were getting worse when, in fact, they were perfectly cured. The physician knew she was deceiving him, so in revenge, he gave her another ointment, which made her totally blind. As a result of this evil deed the physician lost his eyesight many times in his later existences.

Then the Buddha spoke in verse as follows:

1. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha' follows him just as the wheel follows the hoof-print of the ox that draws the cart.

At the end of the discourse, thirty thousand bhikkhus attained arahatship together with Analytical Insight (Paṭisambhidā).

မဋ္ဌကုဏ္ဍလီ ဝတ္ထု

1. thera: an Elder, i.e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.
2. arahat: one who has attained the fourth and final Magga.

၂။ မနောပုဗ္ဗင်္ဂမာ ဓမ္မာ၊ မနောသေဋ္ဌာ မနောမယာ၊
မနသာ စေ ပသန္နေန၊ ဘာသတိ ဝါ ကရောတိ ဝါ၊
တတော နံ သုခမန္ဝေတိ၊ ဆာယာဝ အနပါယိနီ။

I. (2) Maṭṭhakuṇḍlī Vatthu

Verse 2

2. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā
Manasā ce pasannena, bhāsati vā karoti vā
Tato naṁ sukha[1]manveti, chāyāva anapāyinī.

2. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

Verse 2

I (2) The Story of Maṭṭhakuṇḍalī

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (2) of this book, with reference to Maṭṭhakuṇḍalī, a young brahmin.

Maṭṭhakuṇḍalī was a young brahmin, whose father, Adinnapubbaka, was very stingy and never gave anything in charity. Even the gold ornaments for his only son were made by himself to save payment for workmanship. When his son fell ill, no physician was consulted, until it was too late. When he realized that his son was dying, he had the youth carried outside on to the verandah, so that people coming to his house would not see his possessions.

On that morning, the Buddha arising early from his deep meditation of compassion saw, in his Net of Knowledge, Maṭṭhakuṇḍalī lying on the verandah. So when entering Sāvatthi for alms-food with his disciples, the Buddha stood near the door of the brahmin Adinnapubbaka. The Buddha sent forth a ray of light to attract the attention of the youth, who was facing the interior of the house. The youth saw the Buddha; and as he was very weak he could only profess his faith mentally. But that was enough. When he passed away with his heart in devotion to the Buddha he was reborn in the Tāvatiṁsa celestial world.

---

1. sukhaṁ/sukha: in this context, happiness, satisfactoriness, fortune, etc., and rebirth in the three upper planes of happy existence.

From his celestial abode the young Maṭṭhakuṇḍalī, seeing his father mourning over him at the cemetery, appeared to the old man in the likeness of his old self. He told his father about his rebirth in the Tāvatiṁsa world and also urged him to approach and invite the Buddha to a meal. At the house of Adinnapubbaka the question of whether one could or could not be reborn in a celestial world simply by mentally professing profound faith in the Buddha, without giving in charity or observing the moral precepts, was brought up. So the Buddha willed that Maṭṭhakuṇḍalī should appear in person; Maṭṭhakuṇḍalī soon appeared fully decked with celestial ornaments and told them about his rebirth in the Tāvatiṁsa world. Then only, the audience became convinced that the son of the brahmin Adinnapubbaka by simply devoting his mind to the Buddha had attained much glory.

Then the Buddha spoke in verse as follows:

2. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

At the end of the discourse Maṭṭhakuṇḍalī and his father Adinnapubbaka attained Sotāpatti Magga and Phala[1]. Adinnapubbaka also donated almost all his wealth to the cause of the Buddha's Teaching.

တိဿတ္ထေရ ဝတ္ထု

၃။ အက္ကောစ္ဆိ မံ အဝဓိ မံ၊ အဇိနိ မံ အဟာသိ မေ၊
ယေ စ တံ ဥပနယ္ဟန္တိ၊ ဝေရံ တေသံ န သမ္မတိ။

၄။ အက္ကောစ္ဆိ မံ အဝဓိ မံ၊ အဇိနိ မံ အဟာသိ မေ၊
ယေ စ တံ နုပနယ္ဟန္တိ၊ ဝေရံ တေသူပသမ္မတိ။

I. (3) Tissatthera Vatthu

Verses 3 and 4

3. Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me
Ye ca taṁ upanayhanti, veraṁ tesaṁ na sammati.

4. Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me

1. Sotāpatti Magga and Phala: Sotāpatti Magga is the first Magga, attained by one who has entered the current of emancipation. This is followed immediately by Sotāpatti Phala, 'the fruit' or 'fruition' of stream-entering.

Ye ca taṁ nupanayhanti, veraṁ tesūpasammati.

3. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;" ...the enmity of those harbouring such thoughts cannot be appeased.

4. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;" ...the enmity of those not harbouring such thoughts can be appeased.

Verses (3) and (4)

I (3) The Story of Thera Tissa

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verses (3) and (4) of this book, with reference to Thera Tissa.

Tissa, son of the Buddha's maternal aunt, was at one time staying with the Buddha. He had become a bhikkhu only in his old age, but he posed as a senior bhikkhu and was very pleased when visiting bhikkhus asked his permission to do some service for him. On the other hand, he failed to perform the duties expected of junior bhikkhus; besides, he often quarrelled with the younger bhikkhus. Should anyone rebuke him on account of his behaviour he would go complaining to the Buddha weeping, very much dissatisfied and very upset. The others also followed him to the presence of the Buddha. The Buddha told them not to harbour thoughts of enmity, for enmity could only be appeased by not harbouring enmity.

Then the Buddha spoke in verse as follows:

3. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;" ...the enmity of those harbouring such thoughts cannot be appeased.

4. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;" ...the enmity of those not harbouring such thoughts can be appeased.

At the end of the discourse, one hundred thousand bhikkhus attained Sotāpatti Fruition.

ကာဠယက္ခိနီ ဝတ္ထု

၅။ နာ ဟိ ဝေရေန ဝေရာနိ၊ သမ္မန္တိဓ ကုဒါစနံ၊
အဝေရေန စ သမ္မန္တိ၊ ဧသ ဓမ္မော သနန္တနော။

I. (4) Kāḷayakkhinī Vatthu

Verse 5

5. Na hi verena verāni, sammantīdha kudācanaṁ
Averena ca sammanti, esa dhammo sanantano[1].

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an Ancient Law.

Verse 5

I (4) The Story of Kāḷayakkhinī

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (5) of this book, with reference to a certain woman who was barren and her rival.

Once there lived a householder, whose wife was barren; later he took another wife. The feud started when the elder wife caused abortion of the other one, who eventually died in childbirth. In later existences the two were reborn as a hen and a cat; a doe and a leopardess; and finally as the daughter of a nobleman in Sāvatthi and an ogress named Kāli. The ogress (Kāḷayakkhinī) was in hot pursuit of the lady with the baby, when the latter learned that the Buddha was nearby, giving a religious discourse at the Jetavana monastery. She fled to him and placed her son at his feet for protection. The ogress was stopped at the door by the guardian spirit of the monastery and was refused admission. She was later called in, and both the lady and the ogress were reprimanded by the Buddha. The Buddha told them about their past feuds as rival wives of a common husband, as a cat and a hen, and as a doe and a leopardess. They were made to see that hatred could only cause more hatred, and that it could only cease through friendship, understanding and goodwill.

Then the Buddha spoke in verse as follows:

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient Law.

1. esa dhammo sanantano: This is the same as "porāṇako dhammo", the doctrine followed by the Buddha and his disciples. The exhortation is not to return hatred for hatred but to conquer it by loving-kindness (absence of hatred).

At the end of the discourse, the ogress was established in Sotāpatti Fruition and the long-standing feud came to an end.

ကောသမ္ဗကာ ဝတ္ထု

၆။ ပရေ စ န ဝိဇာနန္တိ၊ မယမေတ္ထ ယမာမသေ၊
ယေ စ တတ္ထ ဝိဇာနန္တိ၊ တတော သမ္မန္တိ မေဓဂါ။

I. (5) Kosambaka Vatthu

Verse 6

6. Pare ca na vijānanti[1], mayamettha yamāmase[2]
Ye ca tattha vijānanti[3], tato sammanti medhagā.

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

Verse 6

I (5) The Story of Kosambī Bhikkhus

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (6) of this book, with reference to the bhikkhus[4] of Kosambī.

The bhikkhus of Kosambī had formed into two groups. One group followed the master of Vinaya[5] and the other followed the teacher of the Dhamma[6] and they were often quarrelling among themselves. Even the Buddha could not stop them from quarrelling; so he left them and spent the vassa, residence period of the rains, all alone in Rakkhita Grove near Pālileyyaka forest. There, the elephant Pālileyya waited upon the Buddha.

---

1. pare ca na vijānanti: 'Pare' means 'others'; in this context, people other than the wise. These people do not realize that they must die, and behave as if they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as the ignorant or the foolish, or those who are not worthy of love and respect.
2. mayamettha yamāmase: lit., "We here must die", meaning we, of this world, must die; or all men are mortal.
3. ye ca tattha vijānanti: in the case of those who understand, meaning the wise. The wise understand (or realize) that all men are mortal.
4. bhikkhu: a member of the Buddhist Order.
5. Vinaya: the Disciplinary Rules of the Order (the Saṁgha).
6. Dhamma: the Doctrines of the Buddha.

The lay disciples of Kosambī, on learning the reason for the departure of the Buddha, refused to make offerings to the remaining bhikkhus. This made them realize their mistake and reconciliation took place among themselves. Still, the lay disciples would not treat them as respectfully as before, until they owned up their fault to the Buddha. But the Buddha was away and it was in the middle of the vassa; so the bhikkhus of Kosambī spent the vassa in misery and hardship.

At the end of the vassa, the Venerable Ānanda and five hundred bhikkhus approached the Buddha and gave the message from Anāthapiṇḍika and other lay disciples imploring him to return. In due course the Buddha returned to the Jetavana monastery in Sāvatthi. The bhikkhus followed him there, fell down at his feet, and owned up their fault. The Buddha rebuked them for disobeying him. He told them to remember that they must all die some day and therefore, they must stop their quarrels and must not act as if they would never die.

Then the Buddha spoke in verse as follows:

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

At the end of the discourse, all the assembled bhikkhus were established in Sotāpatti Fruition.

မဟာကာဠတ္ထေရ ဝတ္ထု

၇။ သုဘာနုပဿိ ဝိဟရန္တံ၊ ဣန္ဒြိယေသု အသံဝုတံ၊
ဘောဇနမ္ဟိ စာမတ္တညုံ၊ ကုသီတံ ဟီနဝီရိယံ၊
တံ ဝေ ပသဟတိ မာရော၊ ဝါတော ရုက္ခံဝ ဒုဗ္ဗလံ။

၈။ အသုဘာနုပဿိ ဝိဟရန္တံ၊ ဣန္ဒြိယေသု သုသံဝုတံ၊
ဘောဇနမ္ဟိ စ မတ္တညုံ၊ သဒ္ဓံ အာရဒ္ဓဝီရိယံ၊
တံ ဝေ နပ္ပသဟတိ မာရော၊ ဝါတော သေလံဝ ပဗ္ဗတံ။

I. (6) Mahākāḷatthera Vatthu

Verses 7 and 8

7. Subhānupassiṁ viharantaṁ, indriyesu asaṁvutaṁ
Bhojanamhi cāmattaññuṁ, kusītaṁ hīnavīriyaṁ

Taṁ ve pasahati māro[1], vāto rukkhaṁva dubbalaṁ.

8. Asubhānupassiṁ viharantaṁ, indriyesu susaṁvutaṁ
Bhojanamhi ca mattaññuṁ, saddhaṁ[2] āraddhavīriyaṁ
Taṁ ve nappasahati māro, vāto selaṁva pabbataṁ.

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra, just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

Verses 7 and 8
I (6) The Story of Thera Mahākāḷa

While residing in the neighbourhood of the town of Setabya, the Buddha uttered Verses (7) and (8) of this book, with reference to Mahākāḷa and his brother Cūḷakāḷa. Mahākāḷa and Cūḷakāḷa were two merchant brothers from the town of Setabya. While travelling about with their merchandise on one occasion, they had a chance to listen to a religious discourse given by the Buddha. After hearing the discourse Mahākāḷa asked the Buddha for admission to the Order of the bhikkhus. Cūḷakāḷa also joined the Order but with the intention of coming out of the Order and to bring out his brother along with him.

Mahākāḷa was serious in his ascetic practice at the cemetery (Sosānika dhutaṅga) and diligently meditated on decay and impermanence. He finally gained Insight and attained arahatship.

Later, the Buddha and his disciples, including the brothers, happened to be staying in the forest of Siṁsapa, near Setabya. While staying there, the former wives of Cūḷakāḷa

1. Māro/Māra: in this context kilesamāra, the defilements hindering the realization of Nibbāna.
2. saddhaṁ/saddhā: According to the Commentary,
(a) unwavering (unshakable) faith in the Buddha, the Dhamma (the Doctrine) and the Saṁgha (the Buddhist Religious Order) and
(b) faith or belief in kamma (action) and its results.

invited the Buddha and his disciples to their house. Cūḷakāḷa himself went ahead to prepare seating arrangements for the Buddha and his disciples. Once there, the former wives of Cūḷakāḷa made him change into lay clothes.

The next day, the wives of Mahākāḷa invited the Buddha and his disciples to their house hoping to do the same with Mahākāḷa as the wives of Cūḷakāḷa had done to Cūḷakāḷa. After the meal they requested the Buddha to let Mahākāḷa remain to "express appreciation" (anumodanā). So the Buddha and the other disciples left.

Arriving at the village gate the bhikkhus expressed their dissatisfaction and apprehension. They were dissatisfied because Mahākāḷa was permitted to stay behind and they were afraid that, like Cūḷakāḷa, his brother, Mahākāḷa, too, would be made to leave the Order by his former wives. To this, the Buddha replied that the two brothers were not alike. Cūḷakāḷa indulged in sensual pleasures and was lazy and weak; he was just like a weak tree. Mahākāḷa, on the other hand, was diligent, steadfast and strong in his faith of the Buddha, the Dhamma and the Saṁgha; he was like a mountain of rock.

Then the Buddha spoke in verse as follows:

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra, just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

Meanwhile, the former wives of Mahākāḷa surrounded him and tried to remove his yellow robes. The thera, sensing their attitude stood up and rising up into the air by his supernormal powers passed through the roof of the house into the sky. He landed at the feet of the Buddha at the very moment the master was coming to the end of his utterance of the above two stanzas. At the same time, all the bhikkhus assembled there were established in Sotāpatti Fruition.

ဒေဝဒတ္တ ဝတ္ထု

၉။ အနိက္ကသာဝေါ ကာသာဝံ၊ ယော ဝတ္ထံ ပရိဒဟိဿတိ၊
အပေတော ဒမသစ္စေန၊ န သော ကာသာဝမရဟတိ။

၁၀။ ယော စ ဝန္တကသာဝဿ၊ သီလေသု သုသမာဟိတော၊
ဥပေတော ဒမသစ္စေန၊ သ ဝေ ကာသာဝမရဟတိ။

I. (7) Devadatta Vatthu

Verses 9 and 10

9. Anikkasāvo kāsāvaṁ[1], yo vatthaṁ paridahissati
Apeto damasaccena, na so kāsāvamarahati.

10. Yo ca vantakasāvassa[2], sīlesu susamāhito
Upeto damasaccena, sa ve kāsāvamarahati.

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth, is indeed worthy of the yellow robe.

Verses 9 and 10

I (7) The Story of Devadatta

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verses (9) and (10) of this book, with reference to Devadatta.

Once the two Chief Disciples, the Venerable Sāriputta and the Venerable Mahā Moggallāna, went from Sāvatthi to Rājagaha. There, the people of Rājagaha invited them, with their one thousand followers, to a morning meal. On that occasion someone handed over a piece of cloth, worth one hundred thousand, to the organizers of the alms giving ceremony. He instructed them to dispose of it and use the proceeds for the ceremony should there be any shortage of funds, or if there were no such shortage, to offer it to anyone of the bhikkhus they thought fit. It so happened that there was no shortage of

1. kāsāvaṁ or kāsāvaṁ vatthaṁ: the yellow or reddish yellow robe donned by members of the Buddhist Religious Order. There is a play on words in the above stanzas; 'anikkasāvo' meaning, not free from faults of moral defilements and therefore, stained; and kāsāvaṁ, the yellow robe, dyed sombre in some astringent juice and is therefore stained.
2. vantakasāv'assa: lit., has vomited all moral defilements; it means, has discarded all moral defilements through the four Path Knowledge (Magga ñāṇa).

anything and the cloth was to be offered to one of the theras. Since the two Chief Disciples visited Rājagaha only occasionally, the cloth was offered to Devadatta, who was a permanent resident of Rājagaha.

Devadatta promptly made the cloth into robes and moved about pompously, wearing them. Then, a certain bhikkhu from Rājagaha came to Sāvatthi to pay homage to the Buddha, and told him about Devadatta and the robe, made out of cloth worth one hundred thousand. The Buddha then said that it was not the first time that Devadatta was wearing robes that he did not deserve. The Buddha then related the following story.

Devadatta was an elephant hunter in one of his previous existences. At that time, in a certain forest, there lived a large number of elephants. One day, the hunter noticed that these elephants knelt down to the paccekabuddhas[1] on seeing them. Having observed that, the hunter stole an upper part of yellow robe and covered his body and hand with it. Then, holding a spear in his hand, he waited for the elephants on their usual route. The elephants came, and taking him for a paccekabuddha fell down on their knees to pay obeisance. They easily fell a prey to the hunter. Thus, one by one, he killed the last elephant in the row each day for many days.

The Bodhisatta (the Buddha-to-be) was then the leader of herd. Noticing the dwindling number of his followers he decided to investigate and followed his herd at the end of the line. He was alert, and was therefore able to evade the spear. He caught hold of the hunter in his trunk and was about to dash him against the ground, when he saw the yellow robe. Seeing the yellow robe, he desisted and spared the life of the hunter.

The hunter was rebuked for trying to kill under cover of the yellow robe and for committing such an act of depravity. The hunter clearly did not deserve to put on the yellow robe.

Then the Buddha spoke in verse as follows:

1. paccekabuddha: one who, like the Buddha, is Self-Enlightened in the Four Noble Truths and has uprooted all the moral defilements (kilesas). However, he cannot teach others. Paccekabuddhas appear during the absence of the Buddha Sāsanā (Teaching).

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint in his senses and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth is, indeed, worthy of the yellow robe.

At the end of the discourse, many bhikkhus were established in Sotāpatti Fruition.

သာရိပုတ္တထေရ ဝတ္ထု

၁၁။ အသာရေ သာရမတိနော၊ သာရေ စာသာရဒဿိနော၊
တေ သာရံ နာဓိဂစ္ဆ-န္တိ၊ မိစ္ဆာသင်္ကပ္ပဂေါစရာ။

၁၂။ သာရဉ္စ သာရတော ဉတ္ဝာ၊ အသာရဉ္စ အသာရတော၊
တေ သာရံ အဓိဂစ္ဆ-န္တိ၊ သမ္မာသင်္ကပ္ပဂေါစရာ။

I. (8) Sāriputtatthera Vatthu

Verses 11 and 12

11. Asāre[1] sāramatino, sāre[2] cāsāradassino
Te sāraṁ[3] nādhigacchanti, micchāsaṅkappagocarā.

12. Sārañca sārato ñatvā, asārañca asārato
Te sāraṁ adhigacchanti, sammāsaṅkappagocarā.

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

Verses 11 and 12

1. asāre: lit., essenceless; according to the Commentary, wrong view, i.e., untruth.
2. sāre: lit., essence; according to the Commentary, right view, i.e., truth.
3. sāraṁ: Truth—According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sīla (moral precepts or morality), samādhi (concentration), paññā (knowledge), vimutti (liberation), vimutti-ñāṇadassana (Knowledge of and Insight into liberation) paramattha (ultimate truth) and Nibbāna.

I (8) The Story of Thera Sāriputta

While residing at the Veḷuvana, the Bamboo Grove monastery in Rājagaha, the Buddha uttered Verses (11) and (12) of this book, with reference to Sañjaya, a former teacher of the Chief Disciples, the Venerable Sāriputta and the Venerable Moggallāna (formerly Upatissa and Kolita).

Upatissa and Kolita were two youths from Upatissa and Kolita, two villages near Rājagaha. While looking at a show they realized the insubstantiality of things and they decided to search for the way to liberation. First, they approached Sañjaya, the wandering ascetic at Rājagaha, but they were not satisfied with his teachings. So they went all over Jambudīpa and came back to their native place, after searching for, but not finding the true dhamma. At this point they came to an understanding that one who found the true dhamma should inform the other.

One day, Upatissa came across Thera Assaji and learned from him the substance of the dhamma. The thera uttered the verse beginning with "Ye dhammā hetuppabhavā", meaning, "those phenomena which proceed from a cause". Listening to the verse, Upatissa became established in the Sotāpatti Magga and Phala. Then, as promised, he went to his friend Kolita, explained to him that he, Upatissa, had attained the state of Deathlessness and repeated the verse to his friend. Kolita also become established in Sotāpatti Fruition at the end of the verse. They both remembered their former teacher and so went to Sañjaya and said to him, "We have found one who could point out the Path to Deathlessness; the Buddha has appeared in the world; the Dhamma has appeared; the Saṁgha has appeared...Come, let us go to the Teacher". They had hoped that their former teacher would go along with them to the Buddha and by listening to the discourses he, too, would come to realize Magga and Phala. But Sañjaya refused.

So Upatissa and Kolita, with two hundred and fifty followers, went to the Buddha, at Veḷuvana. There, they were initiated and admitted into the Order as bhikkhus. Upatissa as son of Rūpasārī became known as Thera Sāriputta; Kolita as son of Moggalī became known as Thera Mahā Moggallāna. On the seventh day after the initiation Mahā Moggallāna attained Arahatship. Thera Sāriputta achieved the same a fortnight after initiation. On that day, the Buddha made them his two Chief Disciples (Agga-Sāvaka).

The two Chief Disciples then related to the Buddha how they went to the Giragga festival, the meeting with Thera Assaji and their attainment of Sotāpatti Fruition. They

also told the Buddha about their former teacher Sañjaya, who refused to accompany them. Sañjaya had said, "Having been a teacher to so many pupils, for me to become his pupil would be like a jar turning into a drinking cup. Besides, only few people are wise and the majority are foolish; let the wise go to the wise Gotama, the foolish would still come to me. Go your way, my pupils".

Thus, as the Buddha pointed out, Sañjaya's false pride was preventing him from seeing truth as truth; he was seeing untruth as truth and would never arrive at the real truth.

Then the Buddha spoke in verse as follows:

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

At the end of the discourse, many people came to be established in Sotāpatti Fruition.

နန္ဒတ္ထေရ ဝတ္ထု

၁၃။ ယထာ အဂါရံ ဒုစ္ဆန္နံ၊ ဝုဋ္ဌိ သမတိဝိဇ္ဈတိ၊
ဧဝံ အဘာဝိတံ စိတ္တံ၊ ရာဂေါ သမတိဝိဇ္ဈတိ။

၁၄။ ယထာ အဂါရံ သုဆန္နံ၊ ဝုဋ္ဌိ န သမတိဝိဇ္ဈတိ၊
ဧဝံ သုဘာဝိတံ စိတ္တံ၊ ရာဂေါ န သမတိဝိဇ္ဈတိ။

I. (9) Nandatthera Vatthu

Verses 13 and 14

13. Yathā agāraṁ ducchannaṁ, vuṭṭhī samativijjhati
Evaṁ abhāvitaṁ cittaṁ, rāgo samativijjhati.

14. Yathā agāraṁ suchannaṁ, vuṭṭhī na samativijjhati
Evaṁ subhāvitaṁ cittaṁ, rāgo na samativijjhati.

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

14. Just as rain cannot a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

Verses 13 and 14

I (9) The Story of Thera Nanda

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verses (13) and (14) of this book, with reference to Thera Nanda, a cousin of the Buddha.

Once the Buddha was residing at the Veḷuvana monastery in Rājagaha when his father King Suddhodana repeatedly sent messengers to the Buddha requesting him to visit the city of Kapilavatthu. Accordingly, the Buddha made the journey in the company of twenty thousand arahats. On arrival at Kapilavatthu he related the Vessantara Jātaka to the assembly of his relatives. On the second day, he entered the city, where by reciting the verse beginning with "Uttiṭṭhe Nappamajjeyya…" (i.e., One should arise and should not be unmindful…) he caused his father to be established in Sotāpatti Fruition. On arrival at the palace, the Buddha recited another verse beginning with "Dhammmaṁ care sucaritaṁ...." (i.e., one should practise the Dhamma...) and established the king in Sakadāgāmi Fruition.[1] After the meal he narrated the Candakinnarī Jātaka, with reference to the virtues of Rāhula's mother.

On the third day, there was the marriage ceremony of Prince Nanda, a cousin of the Buddha. The Buddha went there for alms and handed over the alms bowl to Prince Nanda. The Buddha then departed without taking back the bowl. So the prince, holding the bowl, had to follow the Buddha. The bride, Princess Janapadakalyāṇī seeing the prince following the Buddha rushed forth and cried out to the prince to come back soon. At the monastery, the prince was admitted into the Order as a bhikkhu.

Later, the Buddha moved into the monastery built by Anāthapiṇḍika, at Jeta Park in Sāvatthi. While residing there Nanda was discontented and half-hearted and found little pleasure in the life of a bhikkhu. He wanted to return to the life of a householder because

1. Sakadāgāmi Fruition: Sakadāgāmi Phala, 'fruit' or 'fruition'. This immediately follows Sakadāgāmi Magga which is the second Magga or the second stage of Enlightenment attained by one who has practiced Insight Meditation.

he kept on remembering the words of Princess Janapadakalyāṇī, imploring him to return soon.

Knowing this, the Buddha, by supernormal power, showed Nanda, the beautiful female devas of the Tāvatiṁsa world who were far prettier than Princess Janapadakalyāṇī. He promised to get them for Nanda, if the latter strove hard in the practice of the Dhamma. Other bhikkhus ridiculed Nanda by saying that he was like a hireling who practised the Dhamma for the sake of beautiful women, etc. Nanda felt very much tormented and ashamed. So, in seclusion, he tried very hard in the practice of the Dhamma and eventually attained arahatship. As an arahat his mind was totally released from all attachments, and the Buddha was also released from his promise to Nanda. All this had been foreseen by the Buddha right from the very beginning.

Other bhikkhus, having known that Nanda was not happy in the life of a bhikkhu, again asked him how he was faring. When he answered that he had no more attachments to the life of a householder, they thought Nanda was not speaking the truth. So they informed the Buddha about the matter, at the same time expressing their doubts. The Buddha then explained to them that, previously, the nature of Nanda was like that of an ill-roofed house, but now, it had grown to be like a well-roofed one.

Then the Buddha spoke in verse as follows:

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

14. Just as rain cannot penetrate a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

စုန္ဒသူကရိကာ ဝတ္ထု

၁၅။ ဣဓ သောစတိ ပေစ္စ သောစတိ၊ ပါပကာရီ ဥဘယတ္ထ သောစတိ၊
သော သောစတိ သော ဝိဟညတိ၊ ဒိသွာ ကမ္မကိလိဋ္ဌမတ္တနော။

I. (10) Cundasūkarika Vatthu

Verse 15

15. Idha socati pecca socati, pāpakārī ubhayattha socati
So socati so vihaññati, disvā kammakiliṭṭhamattano.

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds.

Verse 15

I (10) The Story of Cundasūkarika

While residing at the Veḷuvana monastery in Rājagaha, the Buddha uttered Verse (15) of this book, with reference to Cunda, the pork-butcher.

Once, in a village not far away from the Veḷuvana monastery, there lived a very cruel and hard-hearted pork-butcher, by the name of Cunda. Cunda was a pork-butcher for over fifty-five years; all this time he had not done a single meritorious deed. Before he died, he was in such great pain and agony that he was grunting and squealing and kept on moving about on his hands and knees like a pig for seven whole days. In fact, even before he died, he was suffering as if he were in Niraya.[1] On the seventh day, the pork-butcher died and was reborn in Avīci Niraya. Thus, the evil-doer must always suffer for the evil deeds done by him; he suffers in this world as well as in the next.

In this connection, the Buddha spoke in verse as follows:

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds.

ဓမ္မိကဥပါသက ဝတ္ထု

၁၆။ ဣဓ မောဒတိ ပေစ္စ မောဒတိ၊ ကတပုညော ဥဘယတ္ထ မောဒတိ၊
သော မောဒတိ သော ပမောဒတိ၊ ဒိသွာ ကမ္မဝိသုဒ္ဓိမတ္တနော။

I. (11) Dhammika-upāsaka Vatthu

Verse 16

16. Idha modati pecca modati, katapuñño ubhayattha modati
So modati so pamodati, disvā kammavisuddhimattano.

1. Niraya or Naraka: a place of consciousness torment sometimes compared with hell; but it is different from hell because suffering in Niraya is not everlasting like suffering in hell. Avīci Niraya is the most fearful of all Nirayas.

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he seen the purity of his own deeds.

Verse 16

I (11) The Story of Dhammika Upāsaka

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (16) of this book, with reference to Dhammika, a lay disciple.

Once there lived in Sāvatthi, a lay disciple by the name of Dhammika, who was virtuous and very fond of giving in charity. He generously offered food and other requisites to the bhikkhus regularly and also on special occasions. He was, in fact, the leader of five hundred virtuous lay disciples of the Buddha who lived in Sāvatthi. Dhammika had seven sons and seven daughters and all of them, like their father, were virtuous and devoted to charity. When Dhammika was very ill and was on his death-bed he made a request to the Saṁgha to come to him and recite the sacred texts by his bedside. While the bhikkhus were reciting the Mahāsatipaṭṭhāna Sutta, six decorated chariots from six celestial worlds arrived to invite him to their respective worlds. Dhammika told them to wait for a while for fear of interrupting the recitation of the Sutta. The bhikkhus, thinking that they were being asked to stop, stopped and left the place.

A little while later, Dhammika told his children about the six decorated chariots waiting for him. Then and there he decided to choose the chariot from the Tusita world and asked one of his children to throw a garland on to it. Then he passed away and was reborn in the Tusita world. Thus, the virtuous man rejoices in this world as well as in the next.

Then the Buddha spoke in verse as follows:

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he seen the purity of his own deeds.

ဒေဝဒတ္တ ဝတ္ထု

၁၇။ ဣဓ တပ္ပတိ ပေစ္စ တပ္ပတိ၊ ပါပကာရီ ဥဘယတ္ထ တပ္ပတိ၊
"ပါပံ မေ ကတ"န္တိ တပ္ပတိ၊ ဘိယျော တပ္ပတိ ဒုဂ္ဂတိ ဂတော။

I. (12) Devadatta Vatthu

Verse 17

17. Idha tappati pecca tappati, pāpakārī ubhayattha tappati
"Pāpaṁ me kata"nti tappati, bhiyyo tappati duggatiṁ[1] gato.

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done". He is even more tormented when he is reborn in one of the lower worlds (apāya).

Verse 17
I (12) The Story of Devadatta

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (17) of this book, with reference to Devadatta.

Devadatta was at one time residing with the Buddha in Kosambī. While staying there he realized that the Buddha was receiving much respect and honour as well as offerings. He envied the Buddha and aspired to head the Order of the bhikkhus. One day, while the Buddha was preaching at the Veḷuvana monastery in Rājagaha, he approached the Buddha and on the ground that the Buddha was getting old, he suggested that the Order be entrusted to his care. The Buddha rejected his offer and rebuked him, saying that he was a swallower of other people's spittle. The Buddha next asked the Saṁgha to carry out an act of proclamation (Pakāsanīya kamma[2]) regarding Devadatta.

Devadatta felt aggrieved and vowed vengeance against the Buddha. Three times, he attempted to kill the Buddha: first, by employing some archers; secondly, by climbing up the Gijjhakūṭa hill and rolling down a big piece of rock on to the Buddha; and thirdly, by causing the elephant Nāḷāgīri to attack the Buddha. The hired assassins returned after being established in Sotāpatti Fruition, without harming the Buddha. The big piece of rock rolled down by Devadatta hurt the big toe of the Buddha just a little, and when the Nāḷāgīri elephant rushed at the Buddha, it was made docile by the Buddha. Thus

1. duggatiṁ/duggati: unhappy destinations, the four lower worlds (apāya). In the case of Devadatta, avīci niraya, the lowest niraya, (place of torment).
2. Pakāsanīya kamma: An act of Proclamation carried out by the Order of the Saṁgha regarding a member declaring that as his conduct was of one kind before and is of another kind now, henceforth all his physical and verbal actions are only his and have nothing to do with the Buddha, the Dhamma and Saṁgha.

Devadatta failed to kill the Buddha, and he tried another tactic. He tried to break up the Order of the bhikkhus by taking away some newly admitted bhikkhus with him to Gayāsīsa; however, most of them were brought back by Thera Sāriputta and Thera Mahā Moggallāna.

Later, Devadatta fell ill. He had been ill for nine months when he asked his pupils to take him to the Buddha, and subsequently made the trip to the Jetavana monastery. Hearing that Devadatta was coming, the Buddha told his disciples that Devadatta would never get the opportunity to see him.

When, Devadatta and his party reached the pond in the Jetavana monastery compound the carriers put down the couch on the bank of the pond and went to take a bath Devadatta also rose from his couch and placed both his feet on the ground. Immediately, his feet sank into the earth and he was gradually swallowed up. Devadatta did not have the opportunity to see the Buddha because of the wicked deeds he had done to the Buddha. After his death, he was reborn in Avīci Niraya, a place of intense and continuous torment.

Then the Buddha spoke in verse as follows:

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done". He is even more tormented when he is reborn in one of the lower worlds (Apāya).

သုမနာဒေဝီ ဝတ္ထု

၁၈။ ဣဓ နန္ဒတိ ပေစ္စ နန္ဒတိ၊ ကတပုညော ဥဘယတ္ထ နန္ဒတိ၊
"ပုညံ မေ ကတ"န္တိ နန္ဒတိ၊ ဘိယျော နန္ဒတိ သုဂ္ဂတိ ဂတော။

I. (13) Sumanādevī Vatthu

Verse 18

18. Idha nandati pecca nandati, katapuñño ubhayattha nandati
"Puññaṁ me kata"nti nandati, bhiyyo nandati suggatiṁ[1] gato.

1. suggatiṁ/suggati: happy existence.

18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds". He is happier still when he is reborn in a higher world (sugati).

Verse 18

I (13) The Story of Sumanadevī

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse (18) of this book, with reference to Sumanadevī, the youngest daughter of Anāthapiṇḍika.

In Sāvatthi, at the house of Anāthapiṇḍika and the house of Visākhā, two thousand bhikkhus were served with food daily. At the house of Visākhā, the offering of alms-food was supervised by her granddaughter. At the house of Anāthapiṇḍika, the supervision was done, first by the eldest daughter, next by the second daughter and finally by Sumanadevī, the youngest daughter. The two elder sisters attained Sotāpatti Fruition by listening to the Dhamma, while serving food to the bhikkhus. Sumanadevī did even better and she attained Sakadāgāmi Fruition.

Later, Sumanadevī fell ill and on her death-bed she asked for her father. Her father came and she addressed her father as "younger brother" (Kaniṭṭha bhātika) and passed away soon after. Her form of address kept her father wondering and made him uneasy and depressed, thinking that his daughter was delirious and not in her right senses at the time of her death. So, he approached the Buddha and reported to him about his daughter, Sumanadevī. Then the Buddha told the noble rich man that his daughter was in her right senses and fully self-possessed at the time of her passing away. The Buddha also explained that Sumanadevī had addressed her father as "younger brother" because her attainment of Magga and Phala was higher than of her father's. She was a Sakadāgāmī whereas her father was only a Sotāpanna. Anāthapiṇḍika was also told that Sumanadevī was reborn in the Tusita deva world.

Then the Buddha spoke in verse as follows:

18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds". He is happier still when he is reborn in a higher world (sugati).

ဒွေသဟာယကဘိက္ခု ဝတ္ထု

၁၉။ ဗဟုမ္ပိ စေ သံဟိတ ဘာသမာနော၊ န တက္ကရော ဟောတိ နရော ပမတ္တော၊
ဂေါပေါ ဂါဝေါ ဂဏယံ ပရေသံ၊ န ဘာဂဝါ သာမညဿ ဟောတိ။

၂၀။ အပ္ပမ္ပိ စေ သံဟိတ ဘာသမာနော၊ ဓမ္မဿ ဟောတိ အနုဓမ္မစာရီ၊
ရာဂဉ္စ ဒေါသဉ္စ ပဟာယ မောဟံ၊ သမ္မပ္ပဇာနော သုဝိမုတ္တစိတ္တော၊
အနုပါဒိယာနော ဣဓ ဝါ ဟုရံ ဝါ၊ သ ဘာဂဝါ သာမညဿ ဟောတိ။

I. (14) Dvesahāyakabhikkhu Vatthu

Verses 19 and 20

19. Bahumpi ce saṁhita bhāsamāno, na takkaro hoti naro pamatto
Gopova gāvo gaṇayaṁ paresaṁ, na bhāgavā sāmaññassa hoti.

20. Appampi ce saṁhita bhāsamāno, dhammassa hoti anudhammacārī
Rāgañca dosañca pahāya mohaṁ, sammappajāno suvimuttacitto[1]
Anupādiyāno idha vā huraṁ vā, sa bhāgavā sāmaññassa hoti.[2]

19. Though he recites much the Sacred Texts (Tipiṭaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others; he has no share in the benefits of the life of a bhikkhu (i.e., Magga-Phala).

20. Though he recites only a little of the Sacred Texts (Tipiṭaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-Phala).

Verses 19 and 20

I (14) The Story of Two Friends

While residing at the Jetavana monastery, the Buddha uttered Verses (19) and (20) of this book, with reference to two bhikkhus who were friends.

Once there were two friends of noble family, two bhikkhus from Sāvatthi. One of them learned the Tipiṭaka and was very proficient in reciting and preaching the sacred texts. He taught five hundred bhikkhus and became the instructor of eighteen groups of

1. suvimuttacitto: Mind freed from moral defilements; this has been achieved through perfect practice and clear comprehension of the Dhamma.

2. sa bhāgavā sāmaññassa hoti: lit., shares the benefits of the life of a samaṇa (a bhikkhu). According to the Commentary, in this context, it means "Shares the benefits of Magga-phala".

bhikkhus. The other bhikkhu striving diligently and ardently in the course of Insight Meditation attained arahatship together with Analytical Insight.

On one occasion, when the second bhikkhu came to pay homage to the Buddha, at the Jetavana monastery, the two bhikkhus met. The master of the Tipiṭaka did not realize that the other had already become an arahat. He looked down on the other, thinking that this old bhikkhu knew very little of the sacred texts, not even one out of the five Nikāyas or one out of the three Piṭakas. So he thought of putting questions to the other, and thus embarrass him. The Buddha knew about his unkind intention and he also knew that as a result of giving trouble to such a noble disciple of his, the learned bhikkhu would be reborn in a lower world.

So, out of compassion, the Buddha visited the two bhikkhus to prevent the scholar from questioning the other bhikkhu. The Buddha himself did the questioning. He put questions on Jhānas and maggas to the master of the Tipiṭaka; but he could not answer them because he had not practised what he had taught. The other bhikkhu, having practised the Dhamma and having attained arahatship, could answer all the questions. The Buddha praised the one who practised the Dhamma (i.e., a vipassaka), but not a single word of praise was spoken for the learned scholar (i.e., a ganthika).

The resident disciples could not understand why the Buddha had words of praise for the old bhikkhu and not for their learned teacher. So, the Buddha explained the matter to them. The scholar who knows a great deal but does not practise in accordance with the Dhamma is like a cowherd, who looks after the cows for wages, while the one who practises in accordance with the Dhamma is like the owner who enjoys the five kinds of produce of the cows[1]. Thus, the scholar enjoys only the services rendered to him by his pupils but not the benefits of Magga-phala. The other bhikkhus, though he knows little and recites only a little of the sacred texts, having clearly comprehended the essence of the Dhamma and having practised diligently and strenuously, is an 'anudhammacārī[2]', who has eradicated passion, ill will and ignorance. His mind being totally freed from moral defilements and from all attachments to this world as well as to the next he truly shares the benefits of Magga-phala.

Then the Buddha spoke in verse as follows:

1. Milk, cream, butter, butter-milk and ghee.

2. anudhammacārī: one who practises in conformity with the Dhamma.

19. Though he recites much the Sacred Texts (Tipiṭaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others; he has no share in the benefits of the life of a bhikkhu (i.e., Magga-Phala).

20. Though he recites only a little of the Sacred Texts (Tipiṭaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, with his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-Phala).

ယမကဝဂ္ဂေါ ပဌမော နိဋ္ဌိတော။
Yamakavaggo paṭhamo niṭṭhito.
End of Chapter One: The Pairs.

Chapter II

၂။ အပ္ပမာဒဝဂ္ဂ

2. Appamādavagga

Mindfulness (Appamādavagga)

သာမာဝတီ ဝတ္ထု

၂၁။ အပ္ပမာဒေါ အမတပဒံ၊ ပမာဒေါ မစ္စုနော ပဒံ၊
အပ္ပမတ္တာ န မီယန္တိ၊ ယေ ပမတ္တာ ယထာ မတာ။

၂၂။ ဧဝံ ဝိသေသတော ဉတ္ဝာ၊ အပ္ပမာဒမှိ ပဏ္ဍိတာ၊
အပ္ပမာဒေ ပမောဒန္တိ၊ အရိယာနံ ဂေါစရေ ရတာ။

၂၃။ တေ ဈာယိနော သာတတိကာ၊ နိစ္စံ ဒဠှပရက္ကမာ၊
ဖုသန္တိ ဓီရာ နိဗ္ဗာနံ၊ ယောဂက္ခေမံ အနုတ္တရံ။

II. (1) Sāmāvatī Vatthu

Verses 21, 22 and 23

21. Appamādo[1] amatapadaṁ[2], pamādo maccuno padaṁ[3]
Appamattā na mīyanti[4], ye pamattā yathā matā[5].

---

1. appamāda: According to the Commentary, it embraces all the meanings of the words of the Buddha in the Tipaṭaka, and therefore appamāda is to be interpreted as being ever mindful in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahāsatipaṭṭhāna Sutta, "appamādo amatapadaṁ", in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna".
2. amata: lit., no death / deathless; it does not mean eternal life or immorality. The Commentary says: "Amata means Nibbāna. It is true that Nibbāna is called "Amata" as there is no ageing (old age) and death because there is no birth".
3. pamādo maccuno padaṁ: lit., unmindfulness is the way to Death. According to the Commentary one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.
4. appamattā na mīyanti: Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e., cultivate Insight Development Practice); they soon realize Magga-Phala (i.e., Nibbāna) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.
5. ye pamattā yathā matā: as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.

22. Evaṁ visesato ñatvā, appamādamhi paṇḍitā
Appamāde pamodanti, ariyānaṁ gocare ratā[1].

23. Te jhāyino[2] sātatikā, niccaṁ daḷhaparakkamā
Phusanti dhīrā nibbānaṁ[3], yogakkhemaṁ[4] anuttaraṁ.

21. Mindfulness is the way to the Deathless (Nibbāna); unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (ariyas).

23. The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbāna: Nibbāna, which is free from the bonds of yoga; Nibbāna, the Incomparable!

Verses 21, 22 and 23
II (1) The Story of Sāmāvatī

While residing at the Ghosita monastery near Kosambī, the Buddha uttered Verses (21), (22) and (23) of this book, with reference to Sāmāvatī, one of the chief queens of Udena, king of Kosambī.

Sāmāvatī had five hundred maids-of-honour staying with her at the palace; she also had a maid servant called Khujjuttarā. The maid had to buy flowers for Sāmāvatī from the florist Sumana everyday. On one occasion, Khujjuttarā had the opportunity to listen to a

---

1. ariyānaṁ gocare ratā: lit., "finds delight in the domain of the ariyas". According to the Commentary the domain of the ariyas consists of the Thirty-seven Factors of Enlightenment (Bodhipakkhiya) and the nine Transcendentals, viz., the four Maggas, the four Phalas, and Nibbāna.
2. jhāyino: those cultivating Tranquillity and Insight Development Practice.
3. phusanti dhīrā nibbānaṁ: the wise realize Nibbāna. Lit., phusati means, to touch, to reach. According to the Commentary, the realization takes place through contact or experience, which may be either through Insight (Magga-Ñāṇa) or through Fruition (Phala). In this context, contact by way of Fruition is meant.
4. yogakkhemaṁ: an attribute of Nibbāna. Lit., it means free or secure from the four bonds which bind people to the round of rebirths. The four bonds of yoga are: sense pleasures (kāma), existence (bhava), wrong belief (diṭṭhi), and ignorance of the Four Noble Truths (avijjā).

religious discourse delivered by the Buddha, at the home of Sumana and she attained Sotāpatti Fruition. She repeated the discourse of the Buddha to Sāmāvatī and the five hundred maids-of-honour, and they also attained Sotāpatti Fruition. From that day, Khujjuttarā did not have to do any menial work, but took the place of mother and teacher to Sāmāvatī. She listened to the discourses of the Buddha and repeated them to Sāmāvatī and her maids. In course of time, Khujjuttarā mastered the Tipiṭaka.

Sāmāvatī and her maids wished very much to see the Buddha and pay obeisance to him; but they were afraid the king might be displeased with them. So, making holes in the walls of their palace, they looked through them and paid obeisance to the Buddha everyday as he was going to the houses of the three rich men, namely, Ghosaka, Kukkuṭa and Pāvāriya.

At that time, King Udena had also another chief queen by the name of Māgandiyā. She was the daughter of Māgandiya, a brahmin. The brahmin seeing the Buddha one day thought the Buddha was the only person who was worthy of his very beautiful daughter. So, he hurriedly went off to fetch his wife and daughter and offered to give his daughter in marriage to the Buddha. Turning down his offer, the Buddha said, "Even after seeing Taṇhā, Arati and Ragā, the daughters of Māra, I felt no desire in me for sensual pleasures; after all, what is this which is full of urine and filth and which I don't like to touch even with my foot".

On hearing those words of the Buddha, both the brahmin and his wife attained Anāgāmi Magga and Phala. They entrusted their daughter to the care of her uncle and themselves joined the Order. Eventually, they attained arahatship. The Buddha knew from the beginning that the brahmin and his wife were destined to attain Anāgāmi Fruition that very day, hence his reply to the brahmin in the above manner. However, the daughter Māgandiyā became very bitter and sore and she vowed to take revenge if and when an opportunity arose.

Later, her uncle presented Māgandiyā to King Udena and she became one of his chief queens. Māgandiyā came to learn about the arrival of the Buddha in Kosambī and about how Sāmāvatī and her maids paid obeisance to him through holes in the walls of their living quarters. So, she planned to take her revenge on the Buddha and to harm Sāmāvatī and her maids who were ardent devotees of the Buddha. Māgandiyā told the king that Sāmāvatī and her maids had made holes in the walls of their living quarters and

that they had outside contacts and were disloyal to the king. King Udena saw the holes in the walls, but when the truth was told he did not get angry.

But Māgandiyā kept on trying to make the king believe Sāmāvatī was not loyal to him and was trying to kill him. On one occasion, knowing that the king would be visiting Sāmāvatī within the next few days and that he would be taking along his lute with him, Māgandiyā inserted a snake into the lute and closed the hole with a bunch of flowers. Māgandiyā followed King Udena to Sāmāvatī's quarters after trying to stop him on the pretext that she had some presentiment and felt worried about his safety. At Sāmāvatī's place Māgandiyā removed the bunch of flowers from the hole of the lute. The snake came out hissing and coiled itself on the bed. When the king saw the snake he believed Māgandiyā's words that Sāmāvatī was trying to kill him. The king was furious. He commanded Sāmāvatī to stand and all her ladies to line up behind her. Then he fitted his bow with an arrow dipped in poison and shot the arrow. But Sāmāvatī and her ladies bore no ill will towards the king and through the power of goodwill (mettā), the arrow turned back, although an arrow shot by the king usually went even through a rock. Then, the king realized the innocence of Sāmāvatī and he gave her permission to invite the Buddha and his disciples to the palace for alms-food and for delivering discourses.

Māgandiyā, realizing that none of her plans had materialized, made a final, infallible plan. She sent a message to her uncle with full instructions to go to Sāmāvatī's place and burn down the building with all the women inside. As the house was burning, Sāmāvatī and her maids-of-honour, numbering five hundreded, kept on meditating. Thus, some of them attained Sakadāgāmi Fruition, and the rest attained Anāgāmi Fruition.

As the news of the fire spread, the king rushed to the scene, but it was too late. He suspected that it was done at the instigation of Māgandiyā; but he did not show that he was suspicious. Instead, he said, "While Sāmāvatī was alive I had been fearful and alert thinking I might be harmed by her; only now, my mind is at peace. Who could have done this? It must have been done only by someone who loves me very dearly". Hearing this, Māgandiyā promptly admitted that it was she who had instructed her uncle to do it. Whereupon, the king pretended to be very pleased with her and said that he would do her a great favour, and honour all her relatives. So, the relatives were sent for and they came gladly. On arrival at the palace, all of them, including Māgandiyā, were seized and burnt in the palace courtyard, by the order of the king.

When the Buddha was told about these two incidents, he said that those who are mindful do not die; but those who are negligent are as good as dead even while living.

Then the Buddha spoke in verse as follows:

21. Mindfulness is the way to the Deathless (Nibbāna), unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (Ariyas).

23. The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbāna: Nibbāna, which is free from the bonds of yoga[1]; Nibbāna, the Incomparable!

ကုမ္ဘဃောသကသေဋ္ဌိ ဝတ္ထု

၂၄။ ဥဋ္ဌာနဝတော သတိမတော၊ သုစိကမ္မဿ နိသမ္မကာရိနော၊
သညတဿ ဓမ္မဇီဝိနော၊ အပ္ပမတ္တဿ ယသောဘိဝဍ္ဎတိ။

II. (2) Kumbhaghosakaseṭṭhi Vatthu

Verse 24

24. Uṭṭhānavato satīmato, sucikammassa nisammakārino
Saññatassa dhammajīvino, appamattassa yasobhivaḍḍhati.

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care consideration, restrains his senses, earns his living according to the Law (Dhamma), and, is not unneedful, then, the fame and fortune of that mindful person steadily increase.

Verse 24

II (2) The Story of Kumbhaghosaka, the Banker

While residing at the Veḷuvana monastery, the Buddha uttered Verse (24) of this book, with reference to Kumbhaghosaka, the banker.

---

1. The bonds of yoga are four in number, viz., sense-pleasures (kāma), existence (bhava), wrong belief (diṭṭhi) and ignorance of the Four Noble Truths (i.e., avijjā).

At one time, a plague epidemic broke out in the city of Rājagaha. In the house of the city banker, the servants died on account of this disease; the banker and his wife were also attacked by the same. When they were both down with the disease they told their young son Kumbhaghosaka to leave them and flee from the house and to return only after a long time. They also told him that at such and such a place they had buried a treasure worth forty croses. The son left the city and stayed in a forest for twelve years and then came back to the city.

By that time, he was quite a grown up youth and nobody in the city recognized him. He went to the place where the treasure was hidden and found it was quite intact. But he reasoned and realized that there was no one who could identify him and that if he were to unearth the buried treasure and make use of it people might think a young poor man had accidentally come upon buried treasure and they might report it to the king. In that case, his property would be confiscated and he himself might be manhandled or put in captivity. So he concluded it was not yet time to unearth the treasure and that meanwhile he must find work for his living. Dressed in old clothes Kumbhaghosaka looked for work. He was given the work of waking up and rousing the people to get up early in the morning and of going round announcing that it was time to prepare food, time to fetch carts and yoke the bullocks, etc.

One morning, King Bimbisāra heard him. The king who was a keen judge of voices commented, "This is the voice of a man of great wealth". A maid, hearing the king's remark, sent someone to investigate. He reported that the youth was only a hireling of the labourers. In spite of this report the king repeated the same remark on two subsequent days. Again, enquiries were made but with the same result. The maid thought that this was very strange, so she asked the king to give her permission to go and personally investigate.

Disguised as rustics, the maid and her daughter set out to the place of the labourers. Saying that they were travellers, they asked for shelter and were given accommodation in the house of Kumbhaghosaka just for one night. However, they managed to prolong their stay there. During that period, twice the king proclaimed that a certain ceremony must be performed in the locality of the labourers, and that every household must make contribution. Kumbhaghosaka had no ready cash for such an occasion. So he was forced to get some coins (Kahāpaṇas) from his treasure. As these coins were handed over to the maid, she substituted them with her money and sent the coins to the king. After some

time, she sent a message to the king asking him to send some men and summon Kumbhaghosaka to the court. Kumbhaghosaka, very reluctantly, went along with the men. The maid and her daughter also went to the palace, ahead of them.

At the palace, the king told Kumbhaghosaka to speak out the truth and gave him assurance that he would not be harmed on this account. Kumbhaghosaka then admitted that those Kahāpaṇas were his and also that he was the son of the city banker of Rājagaha, who died in the plague epidemic twelve years ago. He further revealed the place where the treasure was hidden. Subsequently, all the buried treasure was brought to the palace; the king made him a banker and gave his daughter in marriage to him.

Afterwards, taking Kumbhaghosaka along with him, the king went to the Buddha at the Veḷuvana monastery and told him how the youth, though rich, was earning has living as a hireling of the labourers, and how he had appointed the youth a banker.

Then the Buddha spoke in verse as follows:

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care consideration, restrains his senses, earns his living according to the Law (Dhamma) and is not unheedful, then, the fame and fortune of that mindful person steadily increase.

At the end of the discourse, Kumbhaghosaka attained Sotāpatti Fruition.

ဗုဇ္ဈပန္ထကတ္ထေရ ဝတ္ထု

၂၅။ ဥဋ္ဌာနေနပ္ပမာဒေန၊ သံယမေန ဒမေန စ၊
ဒီပံ ကယိရာထ မေဓာဝီ၊ ယံ သြဃော နာဘိကီရတိ။

II. (3) Cūḷapanthakatthera Vatthu

Verse 25

25. Uṭṭhānenappamādena, saṁyamena damena ca
Dīpaṁ kayirātha medhāvī[1], yaṁ ogho[2] nābhikīrati.

1. dīpaṁ kayirātha medhāvī=island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for arahatship. Arahatship is here likened to an island because it enables one to escape from the stormy waters of Saṁsāra (round of rebirths).

2. ogho: flood or torrent. It is used metaphorically of evils or passions which overwhelm humanity.

25. Through diligence, mindfulness, discipline (with regard to moral precepts) and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.

Verse 25

II (3) The Story of Cūḷapanthaka

While residing at the Veḷuvana monastery, the Buddha uttered Verse (25) of this book, with reference to Cūḷapanthaka, a grandson of a banker of Rājagaha.

The banker had two grandsons, named Mahāpanthaka and Cūḷapanthaka. Mahāpanthaka, being the elder, used to accompany his grandfather to listen to religious discourses. Later, Mahāpanthaka joined the Buddhist religious Order and in course of time became an arahat. Cūḷapanthaka followed his brother and became a bhikkhu. But, because in a previous existence in the time of Kassapa Buddha Cūḷapanthaka had made fun of a bhikkhu who was very dull, he was born a dullard in the present existence. He could not even memorize one verse in four months. Mahāpanthaka was very disappointed with his younger brother and even told him that he was not worthy of the Order.

About that time, Jīvaka came to the monastery to invite the Buddha and the resident bhikkhus to his house for a meal. Mahāpanthaka, who was then in charge of assigning the bhikkhus to meal invitations, left out Cūḷapanthaka from the list. When Cūḷapanthaka learnt about this he felt very much frustrated and decided that he would return to the life of a householder. Knowing his intention, the Buddha took him along and made him sit in front of the Gandhakuṭi hall. He then gave a clean piece of cloth to Cūḷapanthaka and told him to sit there facing east and rub the piece of cloth. At the same time he was to repeat the word "Rajoharaṇaṁ", which means "taking on impurity". The Buddha then went to the residence of Jīvaka, accompanied by the bhikkhus.

Meanwhile, Cūḷapanthaka went on rubbing the piece of cloth, all the time muttering the word "Rajoharaṇaṁ". Very soon, the cloth became soiled. Seeing this change realize the impermanent nature of all conditioned things. From the house of Jīvaka, the Buddha through supernormal power learnt about the progress of Cūḷapanthaka. He sent forth his radiance so that (to Cūḷapanthaka) the Buddha appeared to be sitting in front of him, saying: "It is not the piece of cloth alone that is made dirty by the dust; within oneself also there exist the dust of passion (rāga), the dust of ill will (dosa), and the dust of ignorance (moha), i.e., the ignorance of the Four Noble Truths. Only by removing these

could one achieve one's goal and attain arahatship". Cūḷapanthaka got the message and kept on meditating and in a short while attained arahatship, together with Analytical Insight. Thus, Cūḷapanthaka ceased to be a dullard.

At the house of Jīvaka, they were about to pour libation water as a mark of donation; but the Buddha covered the bowl with his hand and asked if there were any bhikkhus left at the monastery. On being answered that there were none, the Buddha replied that there was one and directed them to fetch Cūḷapanthaka from the monastery. When the messenger from the house of Jīvaka arrived at the monastery he found not only one bhikkhu, but a thousand identical bhikkhus. They all have been created by Cūḷapanthaka, who by now possessed supernormal powers. The messenger was baffled and he turned back and reported the matter to Jīvaka. The messenger was sent to the monastery for the second time and was instructed to say that the Buddha summoned the bhikkhu by the name of Cūḷapanthaka. But when he delivered the message, a thousand voices responded, "I am Cūḷapanthaka". Again baffled, he returned back for the second time. Then he was sent to the monastery, for the third time. This time, he was instructed to get hold of the bhikkhu who first said that he was Cūḷapanthaka. As soon as he got hold of that bhikkhu all the rest disappeared, and Cūḷapanthaka accompanied the messenger to the house of Jīvaka. After the meal, as directed by the Buddha, Cūḷapanthaka delivered a religious discourse confidently and bravely, roaring like a young lion.

Later, when the subject of Cūḷapanthaka cropped up among the bhikkhus, the Buddha said that one who was diligent and steadfast in his striving would certainly attain arahatship.

Then the Buddha spoke in verse as follows:

25. Through diligence, mindfulness, discipline (with regard to moral precepts), and control of his senses, let the man of wisdom make of himself an island which no flood can overwhelm.

ဇာလနက္ခတ္တသယံဒ္ဋ ဝတ္ထု

၂၆။ ပမာဒမနုယုဉ္ဇန္တိ၊ ဇာလာ ဒုမ္မေဓိနော ဇနာ၊
အပ္ပမာဒဉ္စ မေဓာဝီ၊ ဓနံ သေဋ္ဌံ ဝ ရက္ခတိ။

၂၇။ မာ ပမာဒမနုယုဉ္ဇေထ၊ မာ ကာမရတိသန္ထဝံ၊

အပ္ပမတ္တော ဟိ စ္ဈာယန္တော၊ ပပ္ပေါတိ ဝိပုလံ သုခံ။

II. (4) Bālanakkhattasaṅghuṭṭha Vatthu

Verses 26 and 27

26. Pamādamanuyuñjanti, bālā dummedhino janā[1]
Appamādañca medhāvī, dhanaṁ seṭṭhaṁva rakkhati.

27. Mā pamādamanuyuñjetha, mā kāmaratisanthavaṁ
Appamatto hi jhāyanto, pappoti vipulaṁ sukhaṁ.

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

Verses 26 and 27

II (4) The Story of Bālanakkhatta Festival

While residing at the Jetavana monastery, the Buddha uttered Verses (26) and (27) of this book, in connection with the Bālanakkhatta festival.

At one time, the Bālanakkhatta festival was being celebrated in Sāvatthi. During the festival, many foolish young men smearing themselves with ashes and cow dung roamed about the city shouting and making themselves a nuisance to the pubilc. They would also stop at the doors of others and leave only when given some money.

At that time there were a great many lay disciples of the Buddha, living in Sāvatthi. On account of these foolish young hooligans, they sent word to the Buddha, requesting him to keep to the monastery and not to enter the city for seven days. They sent alms-food to the monastery and they themselves kept to their own houses. On the eighth day, when the festival was over, the Buddha and his disciples were invited into the city for alms-food and other offerings. On being told about the vulgar and shameful behaviour of

1. bālā dummedhino janā: the foolish and the ignorant. The foolish mentioned in the story were the hooligans who were given up to wild revelry and disorder during the Bālanakkhatta festival. They were not mindful of others or of the consequence for themselves in this world and the next.

the foolish young men during the festival, the Buddha commented that it was in the nature of the foolish and the ignorant to behave shamelessly.

Then the Buddha spoke in verse as follows:

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

မဟာကဿပတ္ထေရ ဝတ္ထု

၂၈။ ပမာဒံ အပ္ပမာဒေန၊ ယဒါ နုဒတိ ပဏ္ဍိတော၊
ပညာပါသာဒမာရုယှ၊ အသောကော သောကိနိ ပဇံ၊
ပဗ္ဗတဋ္ဌောဝ ဘူမဋ္ဌေ၊ ဓီရော ဓာလေ အဝေက္ခတိ။

II. (5) Mahākassapatthera Vatthu

Verse 28

28. Pamādaṁ appamādena, yadā nudati paṇḍito
Paññāpāsādamāruyha, asoko sokiniṁ pajaṁ
Pabbataṭṭhova bhūmaṭṭhe, dhīro[1] bāle[2] avekkhati.

28. The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

Verse 28

II (5) The Story of Therā Mahākassapa

While residing at the Jetavana monastery, the Buddha uttered Verse (28) of this book, with reference to Thera Mahākassapa.

On one occasion, while Thera Mahākassapa was staying at Pipphali cave, he spent his time developing the mental image of light (āloka kasiṇa) and trying to find out

1. dhīro: the wise one; in this context, the arahat.
2. bale: the foolish; in this context, the worldings.

through Divine Vision, beings who were mindful and beings who were negligent, also those who were about to die and those who were about to be born.

From his monastery, the Buddha saw through his Divine Vision what Thera Mahākassapa was doing and wanted to warn him that he was wasting his time. So he sent forth his radiance and appeared seated before the thera and exhorted him thus: "My son Kassapa, the number of births and deaths of beings is innumerable and cannot be counted. It is not your concern to count them; it is the concern only of the Buddhas".

Then the Buddha spoke in verse as follows:

28. The wise one dispels negligence by means of mindfulness; he ascends the pinnacle of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

ပမတ္တာပမတ္တ ဒ္ဝေသဟာယကဘိက္ခု၊ ဝတ္ထု၊

၂၉။ အပ္ပမတ္တော ပမတ္တေသု၊ သုတ္တေသု ဗဟုဇာဂရော၊
အဗလဿံဝ သီဃဿော၊ ဟိတ္ဝာ ယာတိ သုမေဓသော။

II. (6) Pamattāpamatta Dvesahāyakabhikkhu Vatthu

Verse 29

29. Appamatto pamattesu, suttesu bahujāgaro
Abalassaṁva sīghasso, hitvā yāti sumedhaso[1].

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

Verse 29

II (6) The Story of the Two Companion Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (29) of this book, with reference to two bhikkhus, who were friends.

1. sumedhaso: the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (saṁsāra).

Two bhikkhus, after obtaining a subject of meditation from the Buddha, went to a monastery in the forest. One of them, being negligent, spent his time warming himself by the fire and talking to young novices throughout the first watch of the night, and generally idling away his time. The other faithfully performed the duties of a bhikkhu. He walked in meditation during the first watch, rested during the second watch and again meditated during the last watch of the night. Thus, being diligent and ever mindful, the second bhikkhu attained arahatship within a short time.

At the end of the rainy season (vassa) both of them went to pay obeisance to the Buddha, and the Buddha asked them how they had spent their time during the vassa. To this, the lazy and negligent bhikkhu answered that the other bhikkhu had been idling away his time, just lying down and sleeping. The Buddha then asked, "But, what about you?" His reply was that he generally sat warming himself by the fire during the first watch of the night and then sat up without sleeping. But the Buddha knew quite well how the two bhikkhus had spent their time, so he said to the idle one: "Though you are lazy and negligent you claim to be diligent and ever mindful; but you have made the other bhikkhu appear to be lazy and negligent though he is diligent and ever mindful. You are like a weak and slow horse compared to my son who is like a strong, fleet-footed horse".

Then the Buddha spoke in verse as follows:

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

မယ ဝတ္ထု

၃၀။ အပ္ပမာဒေန မဃဝါ၊ ဒေဝါနံ သေဋ္ဌတံ ဂတော၊
အပ္ပမာဒံ ပသံသန္တိ၊ ပမာဒေါ ဂရဟိတော သဒါ။

II. (7) Magha Vatthu

Verse 30

30. Appamādena[1] maghavā, devānaṁ seṭṭhataṁ gato
Appamādaṁ pasaṁsanti, pamādo garahito sadā.

1. appamādena: through mindfulness; i.e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village, by cleaning and clearing land and making roads was reborn as Indra or Sakka, king of the devas. (The devas are celestial beings.)

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

Verse 30

II (7) The Story of Magha

While residing at the Kūṭāgāra monastery near Vesālī, the Buddha uttered Verse (30) of this book, with reference to Sakka, king of the devas.

On one occasion, a Licchavī prince, named Mahāli, came to listen to a religious discourse given by the Buddha. The discourse given was Sakkapañha Suttanta. The Buddha spoke of Sakka vividly in glowing terms; so, Mahāli thought that the Buddha must have personally met Sakka. To make sure, he asked the Buddha, and the Buddha replied, "Mahāli, I do know Sakka; I also know what has made him a Sakka". He then told Mahāli that Sakka, king of the devas, was in a previous existence a young man by the name of Magha, in the village of Macala. The youth Magha and his thirty-two companions went about building roads and rest houses. Magha took upon himself also to observe seven obligations. These seven obligations are that throughout his life, (1) he would support his parents; (2) he would respect the elders; (3) he would be gentle of speech; (4) he would avoid back-biting; (5) he would not be avaricious, but would be generous; (6) he would speak the truth; and (7) he would restrain himself from losing his temper.

It was because of his good deeds and right conduct in that existence that Magha was reborn as Sakka, king of the devas.

Then the Buddha spoke in verse as follows:

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

At the end of the discourse Mahāli attained Sotāpatti Fruition.

အညတရဘိက္ခု ဝတ္ထု

၃၁။ အပ္ပမာဒရတော ဘိက္ခု။ ပမာဒေ ဘယဒဿီ ဝါ။
သံယောဇနံ အဏုံ ထူလံ၊ ဍဟံ အဂ္ဂိဝ ဂစ္ဆတိ။

II. (8) Aññatarabhikkhu Vatthu

Verse 31

31. Appamādarato bhikkhu[1], pamāde bhayadassi[2] vā
Saṁyojanaṁ aṇuṁ thūlaṁ, ḍahaṁ aggīva gacchati.

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

Verse 31

II (8) The Story of a Certain Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (31) of this book, with reference to a certain bhikkhu.

A certain bhikkhu, after obtaining a subject of meditation from the Buddha, went to the forest to meditate. Although he tried hard he made very little progress in his meditation practice. As a result, he became very depressed and frustrated. So, with the thought of getting further specific instructions from the Buddha, he set out for the Jetavana monastery. On his way, he came across a big, blazing fire. He ran up to the top of a mountain and observed the fire from there. As the fire spread, it suddenly occurred to him that just as the fire burnt up everything, so also Magga Insight will burn up all fetters of life, big and small.

Meanwhile, from the Gandhakuṭi hall in the Jetavana monastery, the Buddha was aware of what the bhikkhu was thinking. So, he transmitted his radiance and appeared to the bhikkhu and spoke to him. "My son", he said, "You are on the right line of thought; keep it up. All beings must burn up all fetters of life with Magga Insight.

Then the Buddha spoke in verse as follows:

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

At the end of the discourse that bhikkhu attained arahatship then and there.

---

1. appamādarato bhikkhu: a bhikkhu who takes delight in mindfulness, i.e., in the practice of Tranquillity and Insight Development.
2. pamāde bhayadassi: seeing danger in negligence, i.e., negligence which would lead to continued existence in the round of rebirths (saṁsāra).

နိဂမဝါသိတိဿတ္ထေရ ဝတ္ထု

၃၂။ အပ္ပမာဒရတော ဘိက္ခု၊ ပမာဒေ ဘယဒဿိ ဝါ၊
အဘဗ္ဗော ပရိဟာနာယ၊ နိဗ္ဗာနဿေဝ သန္တိကေ။

II. (9) Nigamavāsitissatthera Vatthu

Verse 32

32. Appamādarato bhikkhu, pamāde bhayadassi vā
Abhabbo parihānāya[1], nibbānasseva santike.

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence cannot fall away; he is, indeed, very close to Nibbāna.

Verse 32

II (9) The Story of Thera Nigamavāsitissa

While residing at the Jetavana monastery, the Buddha uttered Verse (32) of this book, with reference to Thera Nigamavāsitissa.

Nigamavāsitissa was born and brought up in a small market town near Sāvatthi. After becoming a bhikkhu he lived a very simple life, with very few wants. For alms-food, he used to go to the village where his relatives were staying and took whatever was offered to him. He kept away from big occasions. Even when Anāthapiṇḍika and King Pasenadi of Kosala made offerings on a grand scale, the thera did not go.

Some bhikkhus then started talking about the thera that he kept close to his relatives and that he did not care to go even when people like Anāthapiṇḍika and King Pasendi of Kosala were making offerings on a grand scale, etc. When the Buddha was told about this, he sent for the thera and asked him. The thera respectfully explained to the Buddha that it was true he frequently went to his village, but it was only to get alms-food, that when he had received enough food, he did not go any further, and that he never cared whether the food was delicious or not. Whereupon, instead of blaming him, the Buddha praised him for his conduct in the presence of the other bhikkhus. He also told them that to live contentedly with only a few wants is in conformity with the practice

1. abhabbo parihānāya: Unable to fall away; here it means, unable to fall away from the practice of Tranquillity and Insight Development and the benefits therefore i.e., Magga and Phala. (The Commentary)

of the Buddha and the Noble Ones (Ariyas), and that all bhikkhus should, indeed, be like Thera Tissa from the small market town. In this connection, he further related the story of the king of the parrots.

Once upon a time, the king of the parrots lived in a grove of fig trees on the banks of the Ganges river, with a large number of his followers. When the fruits were eaten, all the parrots left the grove, except the parrot king, who was well contented with whatever was left in the tree where he dwelt, be it shoot or leaf or bark. Sakka, knowing this and wanting to test the virtue of the parrot king, withered up the tree by his supernormal power. Then, assuming the form of geese, Sakka and his queen, Sujāta, came to where the parrot king was and asked him why he did not leave the old withered tree as the others had done and why he did not go to other trees which were still bearing fruits. The parrot king replied, "Because of a feeling of gratitude towards the tree I did not leave and as long as I could get just enough food to sustain myself I shall not forsake it. It would be ungrateful for me to desert this tree even though it be inanimate".

Much impressed by this reply, Sakka revealed himself. He took water from the Ganges and poured it over the withered fig tree and instantly, it was rejuvenated; it stood with branches lush and green, and fully decked with fruits. Thus, the wise even as animals are not greedy; they are contented with whatever is available.

The parrot king in the story was the Buddha himself; Sakka was Anuruddha.

Then the Buddha spoke in verse as follows:

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence will not fall away[1]; he is, indeed, very close to Nibbāna.

At the end of the discourse Thera Tissa attained arahatship.

အပ္ပမာဒဝဂ္ဂါ ဒုတိယော နိဋ္ဌိတော။
Appamādavaggo dutiyo niṭṭhito.
End of Chapter Two: Mindfulness.

1. Will not fall away: It means, will not fall away from Tranquillity and Insight Development Practice and is assured of attaining Magga and Phala. (The Commentary)

Chapter III

၃။ စိတ္တဝဂ္ဂ

3. Cittavagga

The Mind (Cittavagga)

မေဃိယတ္ထေရ ဝတ္ထု

၃၃။ ဖန္ဒနံ စပလံ စိတ္တံ၊ ဒူရက္ခံ ဒုန္နိဝါရယံ၊
ဥဇုံ ကရောတိ မေဓာဝီ၊ ဥသုကာရောဝ တေဇနံ။

၃၄။ ဝါရိဇောဝ ထလေ ခိတ္တော၊ ဩကမောကတ ဥဗ္ဘတော၊
ပရိဖန္ဒတိဒံ စိတ္တံ၊ မာရဓေယ္ယံ ပဟာတဝေ။

III. (1) Meghiyatthera Vatthu

Verses 33 and 34

33. Phandanaṁ capalaṁ cittaṁ, dūrakkhaṁ[1] dunnivārayaṁ[2]
Ujuṁ karoti[3] medhāvī, usukārova tejanaṁ.

34. Vārijova thale khitto, okamokata ubbhato
Pariphandatidaṁ cittaṁ, māradheyyaṁ pahātave.

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver, when it is taken out of the sensual world to escape from the realm of Māra (i.e., kilesa vaṭṭa, round of moral defilements).

Verses 33 and 34

III (1) The Story of Thera Meghiya

1. dūrakkhaṁ: difficult to keep the mind fixed on a single object when meditating.

2. dunnivārayaṁ: difficult to restrain the mind from drifting towards sensual pleasures.

3. ujuṁ karoti: straightens:
(a) the fletcher straightens the arrow,
(b) the wise man trains his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samatha and Vissanā). (The Commentary)

While residing on the Cālikā Mountain, the Buddha uttered Verses (33) and (34) of this book, with reference to Thera Meghiya.

At that time, Thera Meghiya was attending upon the Buddha. On one occasion, on his return from alms-round, the thera noticed a pleasant and beautiful mango grove, which he thought was an ideal spot for meditation. He asked the Buddha's permission to let him go there, but as the Buddha was alone at that time, he was told to wait for awhile until the arrival of some other bhikkhus. The thera was in a hurry to go and so he repeated his request again and again, until finally the Buddha told him to do as he wished.

Thus, Thera Meghiya set out for the mango grove, sat at the foot of a tree and practised meditation. He stayed there the whole day, but his mind kept wandering and he made no progress. He returned in the evening and reported to the Buddha how all the time he was assailed by thoughts associated with the senses, ill will and cruelty (kāma vitakka, byāpāda vitakka and vihiṁsa vitakka).

So, the Buddha told him that as the mind is easily excitable and fickle, one should control one's mind.

Then the Buddha spoke in verse as follows:

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Māra (i.e., kilesa vaṭṭa, round of moral defilements).

At the end of the discourse Thera Meghiya attained Sotāpatti Fruition.

အညတရဘိက္ခု ဝတ္ထု

၃၅။ ဒုန္နိဂ္ဂဟဿ လဟုနော၊ ယတ္ထကာမနိပါတိနော၊
စိတ္တဿ ဒမထော သာဓု၊ စိတ္တံ ဒန္တံ သုခါဝဟံ။

III. (2) Aññatarabhikkhu Vatthu

Verse 35

35. Dunniggahassa lahuno, yatthakāmanipātino[1]
Cittassa damatho sādhu, cittaṁ dantaṁ sukhāvahaṁ.[2]

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

Verse 35
III (2) The Story of a Certain Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (35) of this book, with reference to a certain bhikkhu.

On one occasion, sixty bhikkhus, after obtaining a subject of meditation from the Buddha, went to Mātika village, at the foot of a mountain. There, Mātikamātā, mother of the village headman, offered them alms-food; she also built a monastery for them, so that they could stay in the village during the rainy season. One day she asked the group of bhikkhus to teach her the practice of meditation. They taught her how to meditate on the thirty-two constituents of the body leading to the awareness of the decay and dissolution of the body. Mātikamātā practised with diligence and attained the three Maggas and Phalas together with Analytical Insight and mundane supernormal powers, even before the bhikkhus did.

Rising from the bliss of the Magga and Phala she looked with the Divine Power of Sight (Dibbacakkhu) and saw that the bhikkhus had not attained any of the Maggas yet. She also learnt that those bhikkhus had enough potentiality for the attainment of arahatship, but that they needed proper food. So, she prepared good, choice food for them. With proper food and right effort, the bhikkhus developed right concentration and eventually attained arahatship.

At the end of the rainy season, the bhikkhus returned to the Jetavana monastery, where the Buddha was in residence. They reported to the Buddha that all of them were in good health and in comfortable circumstances and that they did not have to worry about

1. yatthakāmanipātino: moving about wherever it pleases, landing on any sense object without any control.
2. sukhāvahaṁ: brings happiness, fortune, satisfaction etc., and also, Maggas, Phalas and Nibbāna. (The Commentary)

food. They also mentioned about Mātikamātā who was aware of their thoughts and prepared and offered them the very food they wished for.

A certain bhikkhu, hearing them talking about Mātikamātā, decided that he, too, would go to that village. So, taking a subject of meditation from the Buddha he arrived at the village monastery. There, he found that everything he wished for was sent to him by Mātikamātā, the lay-devotee. When he wished her to come she personally came to the monastery, bringing along choice food with her. After taking the food, he asked her if she knew the thoughts of others, but she evaded his question and replied, "People who can read the thoughts of others behave in such and such a way". Then, the bhikkhu thought, "Should I, like an ordinary worldling, entertain any impure thoughts, she is sure to find out". He therefore got scared of the lay-devotee and decided to return to the Jetavana monastery. He told the Buddha that he could not stay in Mātika village because he was afraid that the lay-devotee might detect impure thoughts in him. The Buddha then asked him to observe just one thing; that is, to control his mind. The Buddha also told the bhikkhu to return to Mātika village monastery, and not to think of anything else, but the object of his meditation only. The bhikkhu went back. The lay-devotee offered him good food as she had done to others before, so that he might able to practise meditation without worry. Within be a short time, he, too, attained arahatship.

With reference to this bhikkhu, the Buddha spoke in verse as follows:

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

At the end of the discourse, many of those assembled attained Sotāpatti Fruition.

အညတရ ဥက္ကဏ္ဌိတဘိက္ခု ဝတ္ထု

၃၆။ သုဒုဒ္ဒသံ သုနိပုဏံ၊ ယတ္ထကာမနိပါတိနံ၊
စိတ္တံ ရက္ခေထ မေဓာဝီ၊ စိတ္တံ ဂုတ္တံ သုခါဝဟံ။

III. (3) Aññatara Ukkaṇṭhitabhikkhu Vatthu

Verse 36

36. Sududdasaṁ sunipuṇaṁ, yatthakāmanipātinaṁ
Cittaṁ rakkhetha medhāvī, cittaṁ guttaṁ sukhāvahaṁ.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

Verse 36

III (3) The Story of a Certain Disgruntled Bhikkhu

While residing at the Jetavana monastery, the Buddha uttered Verse (36) of this book, with reference to a young disgruntled bhikkhu who was the son of a banker.

Once, there lived in Sāvatthi, the son of a banker. This young man asked the bhikkhu, who used to come to his house for alms, what he should do to be liberated from the ills of life. The bhikkhu instructed him to divide his property into three parts; one part to do business with, one part to support the family and one part to give in charity. He did as he was told and again asked what else should be done next. So he was further instructed; first to take refuge in the Three Gems[1] and to observe the five precepts; secondly, to observe the ten precepts; and thirdly, to renounce the world and enter the Buddhist religious Order. The young man complied with all these instructions and became a bhikkhu.

As a bhikkhu, he was taught the Abhidhamma[2] by one teacher and the Vinaya by another. Being taught in this way, he felt that there was too much to be learnt, that the disciplinary rules were too strict and too many, so much so that there was not enough freedom even to stretch out one's hands. He thought that it might be better to return to the life of a householder. As a result of doubt and discontent, he became unhappy and neglected his duties; he also became thin and emaciated. When the Buddha came to know about this, he said to the young bhikkhu, "If you can only control your mind, you will have nothing more to control; so guard your own mind".

Then the Buddha spoke in verse as follows:

1. Three Gems: The Three Gems are the Buddha, the Dhamma and the Saṁgha, (i.e., the Buddha, the Teaching of the Buddha, and the Buddhist religious Order).
2. Abhidhamma: the third great division of the Piṭaka comprising the Buddha's philosophical exposition of ultimate realities.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

At the end of the discourse, the young bhikkhu and many others attained arahatship.

သဃ်ရက္ခိတဘာဂိနေယျတ္ထေရ ဝတ္ထု

၃၇။ ဒူရင်္ဂမံ ဧကစရံ ၊ အသရီရံ ဂုဟာသယံ၊
ယေ စိတ္တံ သံယမေဿန္တိ၊ မောက္ခန္တိ မာရဗန္ဓနာ။

III. (4) Saṅgharakkhitabhāgineyyatthera Vatthu

Verse 37

37. Dūraṅgamaṁ ekacaraṁ[1], asarīraṁ guhāsayaṁ[2]
Ye cittaṁ saṁyamessanti, mokkhanti mārabandhanā.

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber of the heart). Those who control their mind will be free from the bonds of Māra.

Verse 37

III (4) The Story of Thera Saṁgharakkhita

While residing at the Jetavana monastery, the Buddha uttered Verse (37) of this book, with reference to the nephew of Thera Saṁgharakkhita.

Once, there lived in Sāvatthi, a senior bhikkhu by the name of Saṁgharakkhita. When his sister gave birth to a son, she named the child after the thera and he came to be known as Saṁgharakkhita Bhāgineyya. The nephew Saṁgharakkhita, in due course, was admitted into the Order. While the young bhikkhu was staying in a village monastery he was offered two sets of robes, and he intended to offer one to his uncle, the thera. At the end of vassa he went to his uncle to pay respect to him and offered the robe to the thera. But, the uncle declined to accept the robe, saying that he had enough. Although he repeated his request, the thera would not accept. The young bhikkhu felt disheartened

1. ekacaraṁ: walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arise only when another ceases.
2. guhāsayaṁ: lit., lying or sleeping in a cave; mind lies and arises continually in the cave chamber of the heart (hadayavatthu), the seat of consciousness.

and thought that since his uncle was so unwilling to share the requisites with him, it would be better for him to leave the Order and live the life of a layman.

From that point, his mind wandered and a train of thoughts followed. He thought that after leaving the Order he would sell the robe and buy a she-goat; that she-goat would breed quickly and soon he would make enough money to enable him to marry; his wife would give birth to a son. He would take his wife and child in a small cart to visit his uncle at the monastery. On the way, he would say that he would carry the child; she would tell him to drive the cart and not to bother about the child. He would insist and grab the child from her; between them the child would drop on the cart-track and the wheel would pass over the child. He would get so furious with his wife that he would strike her with the goading-stick.

At that time he was fanning the thera with a palmyra fan and he absent-mindedly struck the head of the thera with the fan. The thera, knowing the thoughts of the young bhikkhu, said, "You were unable to beat your wife; why have you beaten an old bhikkhu?" Young Saṁgharakkhita was very much surprised and embarrassed at the words of the old bhikkhu; he also became extremely frightened. So he fled. Young bhikkhus and novices of the monastery chased him and finally took him to the presence of the Buddha.

When told about the whole episode, the Buddha said that the mind has the ability to think of an object even though it might be far away, and that one should strive hard for liberation from the bondage of passion, ill will and ignorance.

Then the Buddha spoke in verse as follows:

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber) of the heart. Those who control their mind will be free from the bonds of Māra.

At the end of the discourse the young bhikkhu attained Sotāpatti Fruition.

စိတ္တဟတ္ထတ္ထေရ ဝတ္ထု

၃၈။ အနဝဋ္ဌိတစိတ္တဿ၊ သဒ္ဓမ္မံ အဝိဇာနတော၊
ပရိပ္လဝ-ပသာဒဿ၊ ပညာ န ပရိပူရတိ။

၃၉။ အနဝဿုတစိတ္တဿ၊ အနန္နာဟတစေတသော၊
ပုညပါပပဟီနဿ၊ နတ္ထိ ဇာဂရတော ဘယံ။

III. (5) Cittahatthatthera Vatthu

Verses 38 and 39

38. Anavaṭṭhitacittassa, saddhammaṁ avijānato
Pariplavapasādassa, paññā na paripūrati.

39. Anavassutacittassa, ananvāhatacetaso
Puññapāpapahīnassa[1], natthi jāgarato[2] bhayaṁ.

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

Verses 38 and 39

III (5) The Story of Thera Cittahattha

While residing at the Jetavana monastery, the Buddha uttered Verses (38) and (39) of this book, with reference to Thera Cittahattha.

A man from Sāvatthi, after looking for his lost ox in the forest, felt very hungry and went to a village monastery, where he was given the remains of the morning meal. While taking his food, it occurred to him that even though he worked hard every day he could not get such good food and that it might be a good idea to become a bhikkhu. So he asked the bhikkhus to admit him into the Order. At the monastery, he performed the duties of a bhikkhu and as there was plenty of food he soon gained weight. After some time, he got weary of going round for alms-food and returned to the life of a lay man. A few days later, he felt that life at home was too strenuous and he went back to the monastery to be admitted as a bhikkhu for a second time. For a second time, he left the Order and returned to home-life. Again, he went back to the monastery for a third time and left it. This shuttling process went on for six times, and because he acted only according to his whims he was known as Thera Cittahattha.

---

1. puññapāpahīnassa: one who has abandoned both good and evil: i.e., an arahat. An arahat does not commit any morally good or morally bad volitional action; all his actions are non-kamma-producing.
2. jāgarato: one who is awake or vigilant, i.e., an arahat. Whether awake or sleep, an arahat is regarded as vigilant as the moral qualities, viz., faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

While he was going back and forth between his home and the monastery, his wife became pregnant. One day, during his last stay at home, he happened to enter the bedroom while his wife was asleep. She was almost naked as the clothes she was wearing had partially fallen off. She was also snoring loudly through her nose and mouth and saliva was trickling down her mouth. Thus, with her mouth open and her bloated stomach, she looked just like a corpse. Seeing her thus, he instantly came to perceive the impermanent and unpleasant nature of the body, and he reflected, "I have been a bhikkhu for several times and it is only because of this woman that I have not been able to remain as a bhikkhu". Hence, taking the yellow robe with him he left his home for the monastery for the seventh time. As he went along he repeated the words "impermanence" and "unpleasantness" (anicca and dukkha) and thus attained Sotāpatti Fruition on the way to the monastery.

On arrival at the monastery he asked the bhikkhus to admit him into the Order. They refused and said, "We cannot admit you as a bhikkhu. You have been shaving your head so often that your head is like a whetting stone". Still, he entreated them to admit him into the Order just once more and they complied. Within a few days, the bhikkhu Cittahattha attained arahatship together with Analytical Insight. Other bhikkhus, seeing him staying on for a long time in the monastery, were surprised and they asked him the reason why. To this, he replied, "I went home when I still had attachment in me, but now that attachment has been cut off". The bhikkhus, not believing him, approached the Buddha and reported the matter. To them, the Buddha said, "Thera Cittahattha was speaking the truth; he shifted between home and monastery before because at that time, his mind was not steadfast and he did not understand the Dhamma. But at this moment, Thera Cittahattha already an arahat; he has discarded both good and evil".

Then the Buddha spoke in verse as follows:

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

ပဉ္စသတဘိက္ခူ ဝတ္ထု

၄၀။ ကုမ္မူပမံ ကာယမိမံ ဝိဒိတ္ဝာ၊ နဂရူပမံ စိတ္တမိဒံ ဌပေတ္ဝာ၊
ယောဓေထ မာရံ ပညာဝုဓေန၊ ဇိတဉ္စ ရက္ခေ အနိဝေသနော သိယာ။

III. (6) Pañcasatabhikkhu Vatthu

Verse 40

40. Kumbhūpamaṁ kāyamimaṁ viditvā, nagarūpamaṁ cittamidaṁ ṭhapetvā
Yodhetha māraṁ paññāvudhena, jitañca rakkhe anivesano siyā.[1]

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

Verse 40

III (6) The Story of Five Hundred Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (40) of this book, with reference to five hundred bhikkhus.

Five hundred bhikkhus from Sāvatthi, after obtaining a subject to meditation from the Buddha, travelled for a distance of one hundred yojanas[2] away from Sāvatthi and came to a large forest grove, a suitable place for meditation practice. The guardian spirits of the trees dwelling in that forest thought that if those bhikkhus were staying in the forest, it would not be proper for them to live with their families in the trees. So they descended from the trees, thinking that the bhikkhus would stop there only for one night. But the bhikkhus were still there at the end of a fortnight; then it occurred to them that the bhikkhus might be staying there till the end of the vassa. In that case, they and their families would have to be living on the ground for a long time. So, they decided to frighten away the bhikkhus, by making ghostly sounds and frightful apparitions. They showed up with bodies without heads, and with heads without bodies, etc. The bhikkhus were very upset and left the place and returned to the Buddha, to whom they related everything. On hearing their account, the Buddha told them that this had happened because previously they went without any weapon and that they should go back there armed with a suitable weapon. So saying, the Buddha taught them the entire Metta Sutta (discourse on Loving-Kindness) beginning with the following stanza:

---

1. anivesano siyā: not to be attached; in this context not to be attached to jhāna ecstasy and serenity gained through meditation, but to proceed further with Insight meditation practices until the attainment of arahatship. (The Commentary)

2. yojana: a measure of length about twelve miles.

ကရဏီယ မတ္ထကုသလေန၊
ယန္တ သန္တံ ပဒံ အဘိသမေစ္စ။
သက္ကော ဥဇု စ သုဟုဇု စ၊
သုဝစော စ'ဿ မုဒု အနတိမာနီ။

Karaṇeyamattha kusalena
Yanta santaṁ padaṁ abhisamecca
Sakko ujū ca suhujū ca
Suvaco c'assa mudu anatimānī.

[The above stanza may be translated as follows:

He who is skilled in (acquiring) what is good and beneficial, (mundane as well as supra-mundane), aspiring to attain Perfect Peace (Nibbāna) should act (thus): He should be efficient, upright, perfectly upright, compliant, gentle and free from conceit.]

The bhikkhus were instructed to recite the sutta from the time they came to the outskirts of the forest grove and to enter the monastery reciting the same. The bhikkhus returned to the forest grove and did as they were told. The guardian spirits of the trees receiving loving-kindness from the bhikkhus reciprocated by readily welcoming and not harming them. There were no more ghostly sounds and ungainly sights. Thus left in peace, the bhikkhus meditated on the body and came to realize its fragile and impermanent nature.

From the Jetavana monastery, the Buddha, by his supernormal power, learned about the progress of the bhikkhus and sent forth his radiance making them feel his presence. To them he said, "Bhikkhus just as you have realized, the body is, indeed, impermanent and fragile like an earthern jar".

Then the Buddha spoke in verse as follows:

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of Knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

At the end of the discourse, the five hundred bhikkhus attained arahatship.

ပူတိဂတ္တတိဿတ္ထေရ ဝတ္ထု

၄၁။ အစိရံ ဝတယံ ကာယော၊ ပထဝိံ အဓိသေဿတိ၊
ဆုဒ္ဓေါ အပေတဝိညာဏော၊ နိရတ္ထံဝ ကလိင်္ဂရံ။

III. (7) Pūtigattatissatthera Vatthu

Verse 41

41. Aciraṁ vatayaṁ kāyo, pathaviṁ adhisessati
Chuddho apetaviññāṇo, niratthaṁva kaliṅgaraṁ.

41. Before long, alas this body, deprived of consciousness, will lie on the earth, discarded like a useless log.

Verse 41

III (7) The Story of Tissa, the Thera with a Stinking Body

While residing at the Jetavana monastery, the Buddha uttered Verse (41) of this book, with reference to Thera Tissa.

After taking a subject of meditation from the Buddha, Thera Tissa was diligently practising meditation when he was afflicted with a disease. Small boils appeared all over his body and these developed into big sores. When these sores burst, his upper and lower robes became sticky and stained with pus and blood, and his whole body was stinking. For this reason, he was known as Pūtigattatissa, Tissa the thera with a stinking body.

As the Buddha surveyed the universe with the light of his own intellect, the thera appeared in his vision. He saw the sorrowful state of the thera, who had been abandoned by his resident pupils on account of his stinking body. At the same time, he also knew that Tissa would soon attain arahatship. So, the Buddha proceeded to the fire-shed, close to the place where the thera was staying. There, he boiled some water, and then going to where the thera was lying down, took hold of the edge of the couch. It was then only that resident pupils gathered round the thera, and at instructed by the Buddha, they carried to the thera at the fire-shed, where he was washed and bathed while he was being bathed, his upper and lower robes were washed and dried. After the bath, the thera became fresh in body and mind and soon developed one-pointedness of concentration. Standing at the head of the couch, the Buddha said to him that this body when devoid of life would be as useless as a log and would be laid on the earth.

Then the Buddha spoke in verse as follows:

41. Before long, alas, this body, deprived of consciousness, will lie on the earth, discarded like a useless log!

At the end of the discourse Thera Tissa attained arahatship together with Analytical Insight, and soon passed away.

နန္ဒဂေါပါလက ဝတ္ထု

၄၂။ ဒိသော ဒိသံ ယံ တံ ကယိရာ၊ ဝေရီ ဝါ ပန ဝေရိနံ၊
မိစ္ဆာပဏိဟိတံ စိတ္တံ၊ ပါပိယော နံ တတော ကရေ။

III. (8) Nandagopālaka Vatthu

Verse 42

42. Diso[1] disaṁ yaṁ taṁ kayirā, verī vā pana verinaṁ
Micchāpaṇihitaṁ cittaṁ, pāpiyo naṁ tato kare.

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.[2]

Verse 42

III (8) The Story of Nanda, the Herdsman

While on a visit to a village in the kingdom of Kosala, the Buddha uttered Verse (42) of this book, with reference to Nanda, the herdsman.

Nanda was a herdsman who looked after the cows of Anāthapiṇḍika. Although only a herdsman, he had some means of his own. Occasionally, he would go to the house of Anāthapiṇḍika and there he sometimes, met the Buddha and listened to his discourses. Nanda requested the Buddha to pay a visit to his house. But the Buddha did not go to Nanda's house immediately, saying that it was not yet time.

After some time, while travelling with his followers, the Buddha went off his route to visit Nanda, knowing that the time was ripe for Nanda to receive his teaching properly.

1. diso: lit., an enemy; a thief in this context. (The Commentary)
2. According to the Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in Apāya.

Nanda respectfully received the Buddha and his followers; he served them milk and milk products and other choice food for seven days. On the last day, after hearing the discourse given by the Buddha, Nanda attained Sotāpatti Fruition. As the Buddha was leaving that day, Nanda carrying the bowl of the Buddha, followed him for some distance, paid obeisance and turned back to go home.

At that instant, a hunter who was an old enemy of Nanda, shot him down. The bhikkhus, who were following the Buddha, saw Nanda lying dead. They reported the matter to the Buddha, saying, "Venerable Sir, because you came here, Nanda who made great offerings to you and accompanied you on your return was killed as he was turning back to go home". To them, the Buddha replied, "Bhikkhus, whether I came here or not, there was no escape from death for him, as a wrongly directed mind can do oneself much greater harm than an enemy or a thief can".

Then the Buddha spoke in verse as follows:

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.

သောရေယျတ္ထေရ ဝတ္ထု

၄၃။ န တံ မာတာ ပိတာ ကယိရာ၊ အညေ ဝါပိ စ ဉာတကာ၊
သမ္မာပဏိဟိတံ စိတ္တံ၊ သေယျသော နံ တတော ကရေ။

III. (9) Soreyyatthera Vatthu

Verse 43

43. Na taṁ mātā pitā kayirā, aññe vāpi ca ñātakā
Sammāpaṇihitaṁ cittaṁ, seyyaso[1] naṁ tato kare.

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

Verse 43

III (9) The Story of Soreyya

1. seyyaso: still better; here it means much better service; because it (the rightly-directed mind) can lead one to the well-being of a man and of a deva and even to the realization of Nibbāna.

Verse 71

71. Na hi pāpaṁ kataṁ kammaṁ, sajju khīraṁva muccati
Ḍahantaṁ bālamanveti, bhasmacchannova pāvako.

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool burning him like live coal covered with ashes.

Verse 71

V (12) The Story of Ahipeta[1]

While residing at the Jetavana monastery, the Buddha uttered Verse (71) of this book, with reference to a peta-ghost.

The Chief Disciple Mahā Moggallāna was on one occasion going on an alms-round with Thera Lakkhaṇa in Rājagaha. On seeing something, he smiled but said nothing. When they were back at the monastery, Thera Mahā Moggallāna told Thera Lakkhaṇa that he smiled because he saw a peta-ghost with the head of a human being and the body of a snake. The Buddha then said that he himself had seen that very peta-ghost on the day he attained Buddhahood. The Buddha also explained that, a very long time ago, there was a paccekabuddha, who was respected by many. People going to his monastery had to traverse a field. The owner of the field, fearing that his field would be damaged by too many people going to and from the monastery, set fire to it. Consequently, the paccekabuddha had to move to some other place. The disciples of the paccekabuddha, being very angry with the landowner, beat him and killed him. On his death he was

also there exist the dust of passion (rāga), the dust of ill will (dosa), and the dust of ignorance (moha), i.e., the ignorance of the Four Noble Truths. Only by removing these

ကွန်ပျူတာစာစီ အရှင်နန္ဒိသာရ နတ်မောက် B.A. ပထမနှစ် (2014-2015) 09 44 80 12 455

သဋ္ဌိကူဋေပေတ ဝတ္ထု

၇၂။ ယာဝဒေဝ အနတ္ထာယ၊ ဉတ္တံ ဗာလဿ ဇာယတိ၊
ဟန္တိ ဗာလဿ သုကံသံ၊ မုဒ္ဓမဿ ဝိပါတယံ။

V. (13) Saṭṭhikūṭapeta Vatthu

Verse 72

72. Yāvadeva anatthāya, ñattaṁ bālassa jāyati
Hanti bālassa sukkaṁsaṁ[1], muddhamassa[2] vipātayaṁ.

72. The skill of a fool can only harm him; it destroys his merit and his wisdom (lit., it severs his head).

Verse (72)

V (13) The Story of Saṭṭhikūṭapeta

While residing at the Veḷuvana monastery, the Buddha uttered Verse (72) of this book, with reference to a peta-ghost named Saṭṭhikūṭa.

The Chief Disciple Mahā Moggallāna saw this enormous peta-ghost while going on an alms-round with Thera Lakkhaṇa. In this connection, the Buddha explained that Saṭṭhikūṭa, in one of his previous existences, was very skilful in throwing stones at things. One day, he asked permission from his teacher to try out his skill. His teacher told him not to hit a cow, or a human being as he would have to pay compensation to the owner or to the relative; but to find a target which was ownerless or guardianless.

On seeing the paccekabuddha, the idiot, lacking in intelligence, thought the paccekabuddha, having no relative or guardian would be an ideal target. So he threw a stone at the paccekabuddha who was on an alms-round. The stone entered from one ear and came out of the other. The paccekabuddha expired when he reached the monastery. The stone-thrower was killed by the disciples of the paccekabuddha and he was reborn in Avīci Niraya. Afterwards, he was reborn as a peta-ghost and had since been serving the remaining term of the evil consequences (kamma) of his evil deed. As a peta-ghost his enormous head was being continuously hit with red-hot hammers.

1. sukkaṁsa: sukka+aṁsa: sukka means white, bright, pure or good; aṁsa means portion. According to the Commentary, sukkaṁsa means merit.

2. muddha: head, top, summit. According to the Commentary, it means knowledge.

In conclusion, the Buddha said, "To a fool, his skill or knowledge is of no use; it can only harm him".

Then the Buddha spoke in verse as follows:

72. The skill of a fool can only harm him; it destroys his merit and his wisdom (lit., it severs his head).

စိတ္တဂဟပတိ ဝတ္ထု

၇၃။ အသန္တံ ဘာဝနမိစ္ဆေယျ ၊ ပုရေက္ခာရဉ္စ ဘိက္ခုသု၊
အာဝါသေသု စ ဣဿရိယံ၊ ပူဇံ ပရကုလေသု စ။

၇၄။ မမေဝ ကတ မညန္တု၊ ဂိဟီပဗ္ဗဇိတာ ဥဘော၊
မမေဝါတိဝသာ အဿု၊ ကိစ္စာကိစ္စေသု ကိသ္မိစိ၊
ဣတိ ဗာလဿ သင်္ကပ္ပေါ၊ ဣစ္ဆာ မာနော စ ဝဍ္ဎတိ။

V. (14) Cittagahapati Vatthu

Verses 73 and 74

73. Asantaṁ bhāvanamiccheyya, purekkhārañca bhikkhusu
Āvāsesu ca issariyaṁ, pūjaṁ parakulesu[1] ca.

74. Mameva kata maññantu, gihī[2]pabbajitā ubho
Mamevātivasā assu, kiccākiccesu kismici
Iti bālassa saṅkappo, icchā māno ca vaḍḍhati.

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority in the monasteries, and veneration from those unrelated to him.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small". Such being the thoughts of the fool, his greed and his pride grow.

Verses 73 and 74

V (14) The Story of Citta the Householder

1. parakulesu: those outside the family; (para=outside or others).

2. gihī: short form for gahapati, householder.

While residing at the Jetavana monastery, the Buddha uttered Verses (73) and (74) of this book, with reference to Thera Sudhamma and Citta the householder.

Citta, a householder, once met Thera Mahānāma, one of the group of the first five bhikkhus (Pañcavaggis), going on an alms-round, and invited the thera to his house. There, he offered alms-food to the thera and after listening to the discourse given by him, Citta attained Sotāpatti Fruition. Later, Citta built a monastery in his mango grove. There, he looked to the needs of all bhikkhus who came to the monastery and Bhikkhu Sudhamma was installed as the resident bhikkhu.

One day, the two Chief Disciples of the Buddha, the Venerable Sāriputta and the Venerable Mahā Moggallāna, came to the monastery and after listening to the discourse given by the Venerable Sāriputta, Citta attained Anāgāmi Fruition. Then, he invited the two Chief Disciples to his house for alms-food the next day. He also invited Thera Sudhamma, but Thera Sudhamma refused in anger and said, "You invite me only after the other two". Citta repeated his invitation, but it was turned down. Nevertheless, Thera Sudhamma went to the house of Citta early on the following day. But when invited to enter the house, Thera Sudhamma refused and said that he would not sit down as he was going on his alms-round. But when he saw the things that were to be offered to the two Chief Disciples, he envied them so much that he could not restrain his anger. He abused Citta and said, "I do not want to stay in your monastery any longer", and left the house in anger.

From there, he went to the Buddha and reported everything that had happened. To him, the Buddha said, "You have insulted a lay-disciple who is endowed with faith and generosity. You'd better go back to him and own up your mistake". Sudhamma did as he was told by the Buddha, but Citta would not be appeased; so he returned to the Buddha for the second time. The Buddha, knowing that the pride of Sudhamma had dwindled by this time, said, "My son, a good bhikkhu should have no attachment; a good bhikkhu should not be conceited and say 'This is my monastery, this is my place, these are my lay-disciples', etc., for in one with such thoughts, covetousness and pride will increase".

Then the Buddha spoke in verse as follows:

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority in the monasteries, and veneration from those unrelated to him.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small". Such being the thoughts of the fool, his greed and his pride grow.

At the end of the discourse, Sudhamma went to the house of Citta, and this time they got reconciled; and within a few days, Sudhamma attained arahatship.

ဝနဝါသီတိဿသာမဏေရဝတ္ထု

၇၅။ အညာ ဟိ လာဘူပနိသာ၊ အညာ နိဗ္ဗာနဂါမိနီ၊
ဧဝမေတံ အဘိညာယ၊ ဘိက္ခု ဗုဒ္ဓသ သာဝကော၊
သက္ကာရံ နာဘိနန္ဒေယျ၊ ဝိဝေကမနုဗြူဟယေ။

V. (15) Vanavāsītissasāmaṇera Vatthu

Verse 75

75. Aññā hi lābhūpanisā, aññā nibbānagāminī
Evametaṁ abhiññāya, bhikkhu buddhassa sāvako
Sakkāraṁ nābhinandeyya, vivekamanubrūhaye[1].

75. Indeed, the path that leads to worldly gain is one and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

Verse 75

V (15) The Story of Sāmaṇera Tissa of the Forest Monastery

While residing at the Jetavana monastery, the Buddha uttered Verse (75) of this book, with reference to Tissa, a sāmaṇera, who dwelt in a forest monastery.

Tissa was the son of a rich man from Sāvatthi. His father used to offer alms-food to the Chief Disciple Sāriputta in their house and so Tissa even as a child had met the Chief Disciple on many occasions. At the age of seven he became a novice (sāmaṇera) under the Chief Disciple Sāriputta. While he was staying at the Jetavana monastery, many of his

1. vivekamanubrūhaye = (vivekaṁ + anubrūhaye).
Viveka: solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyaviveka (seclusion of the body solitude): cittaviveka (detachment of the mind from human passions) and upadiviveka (Nibbāna).

friends and relatives came to see him, bringing presents and offerings. The sāmaṇera found these visits to be very tiresome; so after taking a subject of meditation from the Buddha, he left for a forest monastery. Whenever a villager offered him anything, Tissa would just say "May you be happy, may you be liberated from the ills of life", ("Sukhitā hotha, dukkhā muccatha"), and would go on his own way. While he stayed at the forest monastery, he ardently and diligently practised meditation, and at the end of three months he attained arahatship.

After the vassa, the Venerable Sāriputta accompanied by the Venerable Mahā Moggallāna and other senior disciples paid a visit to Sāmaṇera Tissa, with the permission of the Buddha. All the villagers came out to welcome the Venerable Sāriputta and his company of four thousand bhikkhus. They also requested the Venerable Sāriputta to favour them with a discourse, but the Chief Disciple declined; instead, he directed his pupil Tissa to deliver a discourse to the villagers. The villagers, however, said that their teacher Tissa could only say "May you be happy, may you be liberated from the ills of life", and asked the Chief Disciple to assign another bhikkhu in his place. But the Venerable Sāriputta insisted that Tissa should deliver a discourse on the dhamma, and said to Tissa, "Tissa, talk to them about the dhamma and show them how to gain happiness and how to be liberated from the ills of life".

Thus, in obedience to his teacher, Sāmaṇera Tissa went up the platform to deliver his discourse. He explained to the audience the meaning of the aggregates (khandhas), sense bases and sense objects (āyatanas), elements of the perpetuation of the Teaching (Bodhipakkhiya Dhamma), the Path leading to arahatship and Nibbāna, etc. Finally he concluded, "And thus, those who attain arahatship are liberated from all the ills of life and have Perfect Peace; all the rest will still wander about in the round of rebirths (saṁsāra)".

The Venerable Sāriputta praised Tissa for having expounded the dhamma so well. Dawn was approaching when he finished his exposition, and all the villagers were very much impressed. Some of them were surprised that Sāmaṇera Tissa knew the dhamma so well, but they were also dissatisfied with him because formerly he had talked so little about the dhamma to them; the others were happy and contented to find the sāmaṇera to be so learned and felt that they were very lucky to have him amongst them.

The Buddha, with his supernormal power, saw from the Jetavana monastery these two groups of villagers and appeared before them. His intention in coming to the village was to clear up the misunderstanding amongst the first group of villagers. The Buddha

arrived while the villagers were preparing alms-food for the bhikkhus. So, they had the opportunity to offer alms-food to the Buddha as well. After the meal, the Buddha addressed the villagers, "O lay disciples, all of you are so lucky to have Sāmaṇera Tissa amongst you. It is on account of his presence here that I myself, my Chief Disciples, senior disciples and many other bhikkhus now pay you a visit". These words made them realize how fortunate they were to have Sāmaṇera Tissa with them and they were satisfied. The Buddha then delivered a discourse to the villagers and the bhikkhus, and consequently, many of them attained Sotāpatti Fruition.

After the discourse, the Buddha returned to the Jetavana monastery. In the evening, the bhikkhus said in praise of Tissa to the Buddha, "Venerable Sir, Sāmaṇera Tissa had performed a very difficult task; he was so well provided with gifts and offerings of all kinds here in Sāvatthi, yet he gave up all these to go and live austerely in a forest monastery". To them the Buddha replied, "Bhikkhus, a bhikkhu, whether in town or in village, should not live for the sake of gifts and offerings. If a bhikkhu renounces all good prospects of worldly gain and diligently practises the dhamma in solitude, he is sure to attained arahatship".

Then the Buddha spoke in verse as follows:

75. Indeed, the path that leads to worldly gain is one, and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

ဗာလဝဂ္ဂေါ ပဉ္စမော နိဋ္ဌိတော။
Bālavaggo pañcamo niṭṭhito.
End of Chapter Five the Fool.

Chapter VI

၆။ ပဏ္ဍိတဝဂ္ဂ

6. Paṇḍitavagga

The wise (Paṇḍitavagga)

ရာဓတ္ထေရ ဝတ္ထု

၇၆။ နိဓီနံဝ ပဝတ္တာရံ၊ ယံ ပဿေ ဝဇ္ဇဒဿိနံ၊
နိဂ္ဂယှဝါဒိဿ မေဓာဝိ၊ တာဒိသံ ပဏ္ဍိတံ ဘဇေ၊
တာဒိသံ ဘဇမာနဿ၊ သေယ္ယော ဟောတိ နပါပိယော။

VI. (1) Rādhatthera Vatthu

Verse 76

76. Nidhīnaṁva pavattāraṁ, yaṁ passe vajjadassinaṁ
Niggayhavādiṁ medhāviṁ, tādisaṁ paṇḍitaṁ bhaje
Tādisaṁ bhajamānassa, seyyo hoti na pāpiyo.

76. One should follow a man of wisdom who rebukes one for one's faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

Verse 76

VI (1) The Story of Thera Rādha

While residing at the Jetavana monastery, the Buddha uttered Verse (76) of this book, with reference to Thera Rādha, who was at one time a poor old brahmin.

Rādha was a poor Brahmin who stayed in the monastery doing small services for the bhikkhus. For his services he was provided with food and clothing and other needs, but was not encouraged to join the Order, although he had a strong desire to become a bhikkhu.

One day, early in the morning, when the Buddha surveyed the world with his supernormal power, he saw the poor old brahmin in his vision and knew that he was due for arahatship. So the Buddha went to the old man, and learned from him that the bhikkhus of the monastery did not want him to join the Order. The Buddha therefore called all the bhikkhus to him and asked them, "Is there any bhikkhu here who recollects any good turn done to him by this old man?" To this question, the Venerable Sāriputta

the queen and her party to wait for a while and that the king would soon come with his ministers. The Buddha then delivered another discourse; at the end of this discourse the king and his ministers attained arahatship; the queen and the wives of the ministers attained Sotāpatti Fruition. At that instant, the queen and her party saw the newly admitted bhikkhus and recognized them as their former husbands. The ladies also asked permission from the Buddha to enter the Order of bhikkhunīs; so they were directed to go ahead to Sāvatthi. There they entered the Order and very soon they also attained arahatship. The Buddha then returned to the Jetavana monastery accompanied by one thousand bhikkhus.

At the Jetavana monastery, Thera Mahākappina while resting during the night or during the day would often say, "Oh, what happiness!" (Aho Sukhaṁ). The bhikkhus, hearing him saying this so many times a day, told the Buddha about it. To them the Buddha replied, "My son Kappina having had the taste of the Dhamma lives happily with a serene mind; he is saying these words of exultation repeatedly with reference to Nibbāna.

Then the Buddha spoke in verse as follows:

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Noble Ones (ariyas).

ပဏ္ဍိတသာမဏေရဝတ္ထု

၈၀။ ဥဒကံ ဟိ နယန္တိ နေတ္တိကာ၊ ဥသုကာရာ နမယန္တိ တေဇနံ၊
ဒါရုံ နမယန္တိ တစ္ဆကာ၊ အတ္တာနံ ဒမယန္တိ ပဏ္ဍိတာ။

VI. (5) Paṇḍitasāmaṇera Vatthu

Verse 80

80. Udakaṁ hi nayanti nettikā, usukārā namayanti[1] tejanaṁ
Dāruṁ namayanti tacchakā, attānaṁ damayanti paṇḍitā.

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

1. namayanti: to bend, to incline a person's heart or will. In the case of fletchers, to make the arrows straight; in the case of carpenters, to make the timber into things that people want, by cutting, sawing and planing.

Verse 80

VI (5) The Story of Sāmaṇera Paṇḍita

While residing at the Jetavana monastery, the Buddha uttered Verse (80) of this book, with reference to Sāmaṇera Paṇḍita.

Paṇḍita was a young son of a rich man of Sāvatthi. He became a sāmaṇera at the age of seven. On the eighth day after becoming a sāmaṇera, as he was following Thera Sāriputta on an alms-round, he saw some farmers channeling water into their fields and asked the thera, "Can water which has no consciousness be guided to wherever one wishes?" The thera replied, "Yes, it can be guided to wherever one wishes". As they continued on their way, the sāmaṇera next saw some fletchers heating their arrows with fire and straightening them. Further on, he came across some carpenters cutting, sawing and planing timber to make it into things like cart-wheels. Then he pondered, "If water which is without consciousness can be guided to wherever one desires, if a crooked bamboo which is without consciousness can be straightened, and if timber which is without consciousness can be made into useful things, why should I, having consciousness, be unable to tame my mind and practice Traquillity and Insight Meditation?"

Then and there he asked permission from the thera and returned to his own room in the monastery. There he ardently and diligently practised meditation, contemplating the body. Sakka and the devas also helped him in his meditation by keeping the monastery and its precincts very quiet and still. Before meal time Sāmaṇera Paṇḍita attained Anāgāmi Fruition.

At that time Thera Sāriputta was bringing food to the sāmaṇera. The Buddha saw with his supernormal power that Sāmaṇera Paṇḍita had attained Anāgāmi Fruition and also that if he continued to practise meditation he would soon attain arahatship. So the Buddha decided to stop Sāriputta from entering the room, where the sāmaṇera was. The Buddha went to the door and kept Sāriputta engaged by putting some questions to him. While the conversation was talking place, the sāmaṇera attained arahatship. Thus, the sāmaṇera attained arahatship on the eighth day after becoming a novice.

In this connection, the Buddha said to the bhikkhus of the monastery, "When one is earnestly practising the Dhamma, even Sakka and the devas give protection and keep guard; I myself have kept Thera Sāriputta engaged at the door so that Sāmaṇera Paṇḍita

should not be disturbed. The sāmaṇera, having seen the farmers irrigating their fields, the fletchers straightening their arrows, and carpenters making cart-wheels and other things, tames his mind and practises the dhamma; he has now become an arahat".

Then the Buddha spoke in verse as follows:

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

လကုဋ္ဌကဘဒ္ဒိယတ္ထေရ ဝတ္ထု

၈၁။ သေလော ယထာ ဧကဃနော၊ ဝါတေန န သမီရတိ၊
ဧဝံ နိန္ဒာပသံသာသု၊ န သမိဉ္ဇန္တိ ပဏ္ဍိတာ။

VI. (6) Lakuṇḍakabhaddiyatthera Vatthu

Verse 81

81. Selo yathā ekaghano, vātena na samīrati
Evaṁ nindāpasaṁsāsu, na samiñjanti paṇḍitā.

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

Verse 81

VI (6) The Story of Thera Lakuṇḍaka Bhaddiya

While residing at the Jetavana monastery, the Buddha uttered Verse (81) of this book, with reference to Thera Bhaddiya.

Bhaddiya was one of the bhikkhus staying at the Jetavana monastery. Because of his short stature he was known as Lakuṇḍaka (the dwarf) to other bhikkhus. Lakuṇḍaka Bhaddiya was very good natured; even young bhikkhus would often tease him by pulling his nose or his ear, or by patting him on his head. Very often they would jokingly say, "Uncle, how are you? Are you happy, or are you bored with your life here as a bhikkhu?", etc. Lakuṇḍaka Bhaddiya never retaliated in anger, or abused them; in fact, even in his heart he did not get angry with them.

When told about the patience of Lakuṇḍaka Bhaddiya, the Buddha said, "An arahat never loses his temper, he has no desire to speak harshly or to think ill of others. He is

like a mountain of solid rock; as a solid rock is unshaken, so also, an arahat is unperturbed by scorn or by praise".

Then the Buddha spoke in verse as follows:

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

ကာဏမာတု ဝတ္ထု

၈၂။ ယထာပိ ရဟဒေါ ဂမ္ဘီရော၊ ဝိပ္ပသန္နော အနာဝိလော၊
ဧဝံ ဓမ္မာနိ သုတ္ဝာန၊ ဝိပ္ပသီဒန္တိ ပဏ္ဍိတာ။

VI. (7) Kāṇamātu Vatthu

Verse 82

82. Yathāpi rahado gambhīro, vippasanno anāvilo
Evaṁ dhammāni sutvāna, vippasīdanti paṇḍitā.

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

Verse 82

VI (7) The Story of Kāṇamātā

While residing at the Jetavana monastery, the Buddha uttered Verse (82) of this book, with reference to the mother of Kāṇa (Kāṇamātā).

Kāṇamātā was a devoted lay disciple of the Buddha. Her daughter Kāṇa was married to a man from another village. As Kāṇa had been on a visit to her mother for some time, her husband sent a message for her to come home. Her mother told her to wait for one more day as she wanted to send along some sweetmeats with her for her husband. The next day, Kāṇamātā made some sweetmeats, but when four bhikkhus stood at her door for alms she offered some to them. The four bhikkhus told other bhikkhus about the sweetmeats from Kāṇamātā's house and they also came to stand at the door of Kāṇamātā. Kāṇamātā, as a devotee of the Buddha and his disciples, offered her sweetmeats to the bhikkhus as they came in, one after another. The result was that in the end there was none left for Kāṇa and she did not go home on that day. The same thing happened on the next two days; her mother made some sweetmeats, the bhikkhus stood at the her door, she offered her sweetmeats to the bhikkhus, there was nothing left

for her daughter to take home, and her daughter did not go home. On the third day, for the third time, her husband sent her a message, which was also an ultimatum stating that if she failed to come home the next day, he would take another wife. But on the next day also, Kāṇa was unable to go home because her mother offered all her sweetmeats to the bhikkhus. Kāṇa's husband then took another wife and Kāṇa became very bitter towards the bhikkhus. She used to abuse all bhikkhus so much so that the bhikkhus kept away from the house of Kāṇamātā.

The Buddha heard about Kāṇa and went to the house of Kāṇamātā; there Kāṇamātā offered him some rice gruel. After the meal, the Buddha sent for Kāṇa and asked her, "Did you bhikkhus take what was given them or what was not given them?" Kāṇa answered that the bhikkhus had taken only what was given them, and then added, "They were not in the wrong; only I was in the wrong". Thus, she owned up her fault and she also paid homage to the Buddha. The Buddha then gave a discourse. At the end of the discourse, Kāṇa attained Sotāpatti Fruition.

On the way back to the monastery, the Buddha met King Pasenadi of Kosala. On being told about Kāṇa and her bitter attitude towards the bhikkhus, King Pasenadi asked the Buddha whether he had been able to teach her the Dhamma and make her see the Truth (Dhamma). The Buddha replied, "Yes, I have taught her the Dhamma, and I have also made her rich in her next existence". Then the king promised the Buddha that he would make Kāṇa rich even in this existence. The king then sent his men with a palanquin to fetch Kāṇa. When she arrived, the king announced to his ministers, "Whoever can keep my daughter Kāṇa in comfort may take her." One of the ministers volunteered to adopt Kāṇa as his daughter, gave her all his wealth, and said to her, "You may give in charity as much as you like". Every day, Kāṇa made offerings to the bhikkhus at the four city-gates. When told about Kāṇa giving generously in charity, the Buddha said, "Bhikkhus, the mind of Kāṇa which was foggy and muddle was made clear and calm by my words".

Then the Buddha spoke in verse as follows:

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

ပဋ္ဌသတဘိက္ခု ဝတ္ထု

၈၃။ သဗ္ဗတ္ထ ဝေ သပ္ပုရိသာ စဇန္တိ၊ န ကာမကာမာ လပယန္တိ သန္တော၊
သုခေန ဖုဋ္ဌာ အထ ဝါ ဒုခေန၊ န ဥစ္စာဝစံ ပဏ္ဍိတာ ဒဿယန္တိ။

VI. (8) Pañcasatabhikkhu Vatthu

Verse 83

83. Sabbattha ve sappurisā cajanti, na kāmakāmā lapayanti santo
Sukhena phuṭṭhā atha vā dukhena, na uccāvacaṁ paṇḍitā dassayanti.

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

Verse 83

VI (8) The Story of Five Hundred Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verse (83) of this book, with reference to five hundred bhikkhus.

At the request of a brahmin from Verañjā, the Buddha was, on one occasion, staying at Verañjā with five hundred bhikkhus. While they were at Verañjā, the brahmin failed to look after them. The people of Verañjā, who were then facing a famine, could offer very little to the bhikkhus when they went on their rounds for alms-food. In spite of all these hardships, the bhikkhus were not disheartened; they were quite contented with the small amount of shrivelled grain which the horse-traders offered them daily. At the end of the vassa, after informing the brahmin from Verañjā, the Buddha returned to the Jetavana monastery, accompanied by the five hundred bhikkhus. The people of Sāvatthi welcomed them back with choice food of all kinds.

A group of people living with the bhikkhus, eating whatever was left over by the bhikkhus, ate greedily like true gluttons and went to sleep after their meals. On waking up, they were shouting, singing and dancing, thus making themselves a thorough nuisance. When the Buddha came in the evening to the congregation of bhikkhus, they reported to him about the behaviour of those unruly persons, and said, "These people living on the left-overs were quite decent and well-behaved when all of us were facing hardship and famine in Verañjā. Now that they have enough good food they are going about shouting, singing and dancing, and thus make themselves a through nuisance. The bhikkhus, however, behave themselves here just as they were in Verañjā.

To them the Buddha replied, "It is in the nature of the foolish to be full of sorrow and feel depressed when things go wrong and to be full of gladness and feel elated when things go well. The wise, however, can withstand the ups and downs of life".

Then the Buddha spoke in verse as follows:

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

ဓမ္မိကတ္ထေရ ဝတ္ထု

၈၄။ န အတ္တဟေတု န ပရဿ ဟေတု၊ န ပုတ္တမိစ္ဆေ န ဓနံ န ရဋ္ဌံ။
န ဣစ္ဆေယျ အဓမ္မေန သမိဒ္ဓိမတ္တနော၊ သ သီလဝါ ပဉ္ဉဝါ ဓမ္မိကော သိယာ။

VI. (9) Dhammikatthera Vatthu

Verse 84

84. Na attahetu na parassa hetu, na puttamicche na dhanaṁ na raṭṭhaṁ
Na iccheyya adhammena samiddhimattano, sa sīlavā paññavā dhammiko siyā.

84. For his own sake or for the sake of others he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means: such a one is indeed virtuous, wise and just.

Verse 84

VI (9) The Story of Thera Dhammika

While residing at the Jetavana monastery, the Buddha uttered Verse (84) of this book, with reference to Thera Dhammika.

Dhammika lived in Sāvatthi with his wife. One day, he told his pregnant wife that he wished to become a bhikkhu; his wife pleaded with him to wait until after the birth of their child. When the child was born, he again requested his wife to let him go; again, she pleaded with him to wait until the child could walk. Then Dhammika thought to himself, "It will be useless for me to ask my wife for her approval to join the Order; I shall work for my own liberation". Having made a fire decision, he left his house to become a bhikkhu. He took a subject of meditation from the Buddha and practised meditation ardently and diligently and soon became an arahat.

Some years later, he visited his house in order to teach the Dhamma to his son and his wife. His son entered the Order and he too attained arahatship. The wife then thought, "Now that both my husband and my son have left the house, I'd better leave it, too". With this thought she left the house and became a bhikkhunī; eventually, she too attained arahatship.

At the congregation of the bhikkhus, the Buddha was told how Dhammika became a bhikkhu and attained arahatship, and how through him his son and his wife also attained arahatship. To them the Buddha said, "Bhikkhus, a wise man does not wish for wealth and prosperity by doing evil, whether it is for his own sake or for the sake of others. He only works for his own liberation from the round of rebirths (saṁsāra) by comprehending the Dhamma and living according to the Dhamma".

Then the Buddha spoke in verse as follows:

84. For his own sake or for the sake of others, he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means: such a one is indeed virtuous, wise and just.

ဓမ္မဿဝန ဝတ္ထု

၈၅။ အပ္ပကာ တေ မနုဿေသု၊ ယေ ဇနာ ပါရဂါမိနော၊
အထာယံ ဣတရာ ပဇာ၊ တီရမေဝါနုဓာဝတိ။

၈၆။ ယေ စ ခေါ သမ္မဒက္ခာတေ၊ ဓမ္မေ ဓမ္မာနုဝတ္တိနော၊
တေ ဇနာ ပါရမေဿန္တိ၊ မစ္စုဓေယ္ယံ သုဒုတ္တရံ။

VI. (10) Dhammassavana Vatthu

Verses 85 and 86

85. Appakā te manussesu, ye janā pāragāmino
Athāyaṁ itarā pajā, tīramevānudhāvati[1].

86. Ye ca kho sammadakkhāte, dhamme dhammānuvattino
Te janā pāramessanti[2], maccudheyyaṁ[3] suduttaraṁ.

1. tīramevānudhāvati: tīraṁ+anudhāvati: shore+only this+run up and down: according to the Commentary 'only this shore' in this context means sakkāyadiṭṭhi (ego belief).
2. pāramessanti: pāraṁ + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.
3. maccudheyyaṁ: the realm of Death (or saṁsāra, round of rebirths.)

85. Few among men reach the other shore (Nibbāna); all the others only run up and down on this shore.

86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i.e., saṁsāra), very difficult as it is to cross.

Verses 85 and 86

VI (10) The Story of Dhamma Listeners

While residing at the Jetavana monastery, the Buddha uttered Verses (85) and (86) of this book, with reference to a congregation of people who had come to listen to a religious discourse in Sāvatthi.

On one occasion, a group of people from Sāvatthi made special offerings to the bhikkhus collectively and they arranged for some bhikkhus to deliver discourses throughout the night, in their locality. Many in the audience could not sit up the whole night and they returned to their homes early; some sat through the night, but most of the time they were drowsy and half asleep. There were only a few who listened attentively to the discourses.

At dawn, when the bhikkhus told the Buddha about what happened the previous night, he replied, "Most people are attached to this world; only a very few reach the other shore (Nibbāna).

Then the Buddha spoke in verse as follows:

85. Few among men reach the other shore (Nibbāna); all the others only run up and down on this shore.

86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i.e., saṁsāra), very difficult as it is to cross.

ပဏ္ဍိတ အာဂန္တုကဘိက္ခု ဝတ္ထု

၈၅။ ကဏ္ဟံ ဓမ္မံ ဝိပ္ပဟာယ၊ သုက္ကံ ဘာဝေထ ပဏ္ဍိတော၊
ဩကာ အနောကမာဂမ္မ၊ ဝိဝေကေ ယတ္ထ ဒူရမံ။

၈၈။ တတြာဘိရတိမိစ္ဆေယျ၊ ဟိတ္ဝာ ကာမေ အကိဉ္စနော၊
ပရိယောဒပေယျ အတ္တာနံ၊ စိတ္တက္လေသေဟိ ပဏ္ဍိတော။

၈၉။ ယေသံ သမ္ဗောဓိယင်္ဂေသု၊ သမ္မာ စိတ္တံ သုဘာဝိတံ၊
အာဒါနပဋိနိဿဂ္ဂေ၊ အနုပါဒါယ ယေ ရတာ၊
ခီဏာသဝါ ဇုတိမန္တော၊ တေ လောကေ ပရိနိဗ္ဗုတာ။

VI. (11) Pañcasata Āgantukabhikkhu Vatthu

Verses 87, 88 and 89

87. Kaṇhaṁ dhammaṁ vippahāya, sukkaṁ bhāvetha paṇḍito
Okā anokamāgamma[1], viveke[2] yattha dūramaṁ.

88. Tatrābhiratimiccheyya, hitvā kāme akiñcano[3]
Pariyodapeyya attānaṁ, cittaklesehi[4] paṇḍito.

89. Yesaṁ sambodhiyaṅgesu[5], sammā cittaṁ subhāvitaṁ
Ādānapaṭinissagge, anupādāya ye ratā
Khīṇāsavā[6] jutimanto[7], te loke parinibbutā.[8]

87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult

1. okā anokamāgamma: lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal.
2. viveke: viveka: solitude, detachment, Nibbāna.
3. akiñcano: lit., having nothing; clinging to nothing. (The term kiñcana may include any of the kilesas or defilements such as passion, ill will, ignorance, etc; it also means clinging or attachment to the world.)
4. cittaklesehi: citta kilesa: impurities of the mind.
5. sambodhiyaṅgesu: sambojjhaṅga: the Factors of Enlightenment or requisites for attaining Magga Insight.
6. khīṇāsava: one in whom human passions are extinguished; an arahat.
7. jutimanta: one endowed with the power of Arahatta Maggañāṇa.
8. te loke parinibbutā: the realization of Nibbāna in the realm of the five aggregates (khandhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upādisesa and Anupādisesa Nibbāna are meant. Sa-upādisesa or Kilesā Nibbāna with groups of existence or khandhas remaining; it is realized by an arahat on the attainment of arahatship. Anupādisesa or Khandha Nibbāna is Nibbāna without groups of existence or khandhas remaining. It takes place on the death of an arahat.

to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the Seven Factors of Enlightenment (bojjhaṅgā), and who have rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful with the light of Arahatta Maggañāṇa have realized Nibbāna in this world (i.e., with khandha aggregates remaining).

Verses 87, 88 and 89

VI (11) The Story of Five Hundred Visiting Bhikkhus

While residing at the Jetavana monastery, the Buddha uttered Verses (87), (88) and (89) of this book, with reference to five hundred visiting bhikkhus.

Five hundred bhikkhus who had spent the vassa in Kosala came to pay homage to the Buddha at the Jetavana monastery, at the end of the vassa.

The Buddha uttered the following three verses to suit their various temperaments.

87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the seven Factors of Enlightenment (bojjhaṅgā), having rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful (with the light of Arahatta Maggañāṇa), have realized Nibbāna in this world (i.e., with khandha aggregates remaining).

ပဏ္ဍိတဝဂ္ဂေါ ဆဋ္ဌော နိဋ္ဌိတော။

Paṇḍitavaggo chaṭṭho niṭṭhito.

End of Chapter Six: The Wise.

Chapter VII

၇။ အရဟန္တဝဂ္

7. Arahantavagga

The Arahat (Arahantavagga)

ဇီဝကပဉ္ဉ ဝတ္ထု

၉၀။ ဂတဒ္ဓိနော ဝိသောကဿ၊ ဝိပ္ပမုတ္တဿ သဗ္ဗဓိ၊
သဗ္ဗဂန္ထပ္ပဟီနဿ၊ ပရိဠာဟော န ဝိဇ္ဇတိ။

VII. (1) Jīvakapañha Vatthu

Verse 90

90. Gataddhino[1] visokassa, vippamuttassa sabbadhi
Sabbaganthappahīnassa[2], pariḷāho na vijjati.

90. For him (an arahat) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

Verse 90

VII (1) The Story of the Question Asked by Jīvaka

While residing at the mango-grove monastery of Jīvaka, the Buddha uttered Verse (90) of this book, with reference to the question raised by Jīvaka to the Buddha.

Devadatta, on one occasion, tried to kill the Buddha by pushing a big rock from the peak of Gijjhakūṭa mountain (Vulture's Peak). The rock struck a ledge on the side of the mountain and a splinter struck the big toe of the Buddha. The Buddha was taken to the mango-grove monastery of Jīvaka. There, Jīvaka the renowned physician, attended on the Buddha; he put some medicine on the toe of the Buddha and bandaged it. Jīvaka then left to see another patient in town, but promised to return and remove the bandage in the evening. When Jīvaka returned that night, the city-gates were already closed and he could not come to see the Buddha that night. He was very upset because if the bandage was not removed in time, the whole body would become very hot and the Buddha would be very ill.

1. gataddhino: the journey is ended. Here 'the journey' means round of rebirths (saṁsāra).

2. sabbaganthappahīnassa: one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.

Just about this time, the Buddha asked Thera Ānanda to remove the bandage from his big toe and found that the wound was completely healed. Jīvaka came to the monastery early next morning and asked the Buddha whether he felt great pain and distress the previous night. The Buddha replied, "Jīvaka! Ever since I attained Buddhahood there has been no pain and distress for me".

Then the Buddha spoke in verse as follows:

90. For him (an arahat) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

At the end of the discourse many attained Sotāpatti Fruition.

မဟာကဿပတ္ထေရ ဝတ္ထု

၉၁။ ဥယျုဉ္ဇန္တိ သတီမန္တော၊ န နိကေတေ ရမန္တိ တေ၊
ဟံသာဝ ပလ္လလံ ဟိတ္ဝာ၊ ဩကမောကံ ဇဟန္တိ တေ။

VII. (2) Mahākassapatthera Vatthu

Verse 91

91. Uyyuñjanti satīmanto, na nikete ramanti te
Haṁsāva pallalaṁ hitvā, okamokaṁ jahanti te.

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life sensual pleasures); like swans (haṁsa) that forsake the muddy pool, they abandon all homelife (i.e., all craving).

Verse 91

VII (2) The Story of Thera Mahākassapa

While residing at the Veḷuvana monastery, the Buddha uttered Verse (91) of this book, with reference to Thera Mahākassapa.

The Buddha once spent the vassa at Rājagaha with a number of bhikkhus. About two weeks before the end of the vassa, the Buddha informed the bhikkhus that they would soon be leaving Rājagaha and told them to prepare for departure. Some bhikkhus stitched and dyed new robes, some washed the old robes. When some bhikkhus saw Mahākassapa washing his robes, they speculated, "There are so many people inside and outside Rājagaha who love and respect Thera Mahākassapa and are constantly looking to

all his needs; is it possible that the thera would leave his lay devotees here and follow the Buddha elsewhere?"

At the end of fifteen days, on the eve of his departure, the Buddha thought that there might be some occasions like alms-food offering ceremonies, initiation of novices, funerals, etc., and so it would not be proper for all the bhikkhus to leave. So he decided that some bhikkhus should remain at the Veḷuvana monastery and that the most suitable person would be Thera Mahākassapa. Consequently, Thera Mahākassapa remained in Rājagaha with some junior bhikkhus.

Then the other bhikkhus said scornfully, "Mahākassapa has not accompanied the Buddha, just as we have predicted!" The Buddha heard their remark and said to them, "Bhikkhus! Do you wish to say that my son Kassapa is attached to his lay disciples of Rājagaha and to the things they offer him? You are very much mistaken. My son Kassapa remains here under my instruction; he is not attached to anything here".

Then the Buddha spoke in verse as follows:

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life sensual pleasures); like swans (haṁsa) that forsake the muddy pool, they abandon all homelife (i.e., all cravings).

ဗေလဋ္ဌသီသတ္ထေရ ဝတ္ထု

၉၂။ ယေသံ သန္နိစယော နတ္ထိ၊ ယေ ပရိညာတဘောဇနာ၊
သုညတော အနိမိတ္တော စ၊ ဝိမောက္ခော ယေသံ ဂေါစရော၊
အာကာသေဝ သကုန္တာနံ၊ ဂတိ တေသံ ဒုရန္နယာ။

VII. (3) Belaṭṭhasīsatthera Vatthu

Verse 92

92. Yesaṁ sannicayo[1] natthi, ye pariññātabhojanā[2]

1. sannicayo: hoarding. According to the Commentary, it means accumulating either kamma and its effects or any of the four requisites.

2. pariññātabhojanā: to take food according to the three pariññās. According to the Commentary, there are three pariññās that the bhikkhu should have concerning food, viz., (a) ñātapariññā, knowing the exact nature of the food being taken, (b) tīraṇapariññā, being convinced of the vileness of material food, and (c) pahānapariññā, rejection of all pleasure in eating.

Suññato[1] animitto[2] ca, vimokkho[3] yesaṁ gocaro
Ākāseva sakuntānaṁ, gati tesaṁ durannayā[4].

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariññās). They have as their object liberation from existence, i.e., Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

Verse 92

VII (3) The Story of Thera Belaṭṭhasīsa

While residing at the Jetavana monastery, the Buddha uttered Verse (92) of this book, with reference to Thera Belaṭṭhasīsa.

Thera Belaṭṭhasīsa, after going on an alms-round in the village, stopped on the way and took his food there. After the meal, he continued his round of alms for more food. When he had collected enough food he returned to the monastery, dried up the rice and hoarded it. Thus, there was no need for him to go on an alms-round every day; he then remained in jhāna concentration for two or three days. Arising from jhāna concentration he ate the dried rice he had stored up, after soaking it in water. Other bhikkhus thought ill of the thera on this account, and reported to the Buddha about his hoarding of rice. Since then, the hoarding of food by the bhikkhus has been prohibited.

As for Thera Belaṭṭhasīsa, since he stored up rice before the ruling on hoarding was made and because he did it not out of greed for food, but only to save time for meditation practice, the Buddha declared that the thera was quite innocent and that he was not to be blamed.

Then the Buddha spoke in verse as follows:

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariññās).[5] They have as their object liberation from

1. suññata: the void. According to the Commentary, it means void of craving. It is an epithet of Nibbāna.
2. animittaṁ: the Signless. According to the Commentary, it means no sign of craving, ill will and ignorance. It is also an epithet of Nibbāna.
3. vimokkho: liberation from existence; Nibbāna.
4. gati tesaṁ durannayā: their destination cannot be traced because arahats have eradicated craving and are no more subject to rebirths.
5. Taking food in accordance with the three pariññās:
See footnote on pariññātabhojanā, verse 92 in the first part of this book.

existence, that is, Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

အနုရုဒ္ဓတ္ထေရ ဝတ္ထု

၉၃။ ယဿာသဝါ ပရိက္ခီဏာ၊ အာဟာရေ စ အနိဿိတော၊
သုညတော အနိမိတ္တော စ၊ ဝိမောက္ခော ယဿ ဂေါစရော၊
အာကာသေဝ သကုန္တာနံ၊ ပဒံ တဿ ဒုရန္နယံ။

VII. (4) Anuruddhatthera Vatthu

Verse 93

93. Yassāsavā parikkhīṇā, āhāre ca anissito
Suññato animitto ca, vimokkho yassa gocaro
Ākāseva sakuntānaṁ, padaṁ tassa durannayaṁ.

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

Verse 93

VII (4) The Story of Thera Anuruddha

While residing at the Jetavana monastery, the Buddha uttered Verse (93) of this book, with reference to Thera Anuruddha.

Thera Anuruddha was one day looking for some discarded pieces of cloth in a rubbish heap to make into a robe as his old robe was getting soiled and torn. Jālinī, his wife of a previous existence, who was now in a deva world, saw him. Knowing that he was looking for some cloth, she took three pieces of good deva material and put them in the rubbish heap, making them barely visible. The thera found the pieces of cloth and took them to the monastery. While he was making the robe, the Buddha arrived with his Chief Disciples and senior disciples and they also helped stitch the robe.

Meanwhile, Jālinī, assuming the form of a young lady, came to the village and learnt about the arrival of the Buddha and his disciples and also how they were helping Thera Anuruddha. She urged the villagers to send good delicious food to the monastery and consequently there was more than enough for all. Other bhikkhus, seeing so much surplus, put the blame on the thera and said, "Thera Anuruddha should have asked his

relatives and lay disciples to send just enough food; may be, he just wanted to show off that he had so many devotees". To those bhikkhus, the Buddha said, "Bhikkhus, do not think my son Anuruddha has asked his relatives and lay disciples to send rice gruel and other foods. My son the thera did not ask for anything; arahats do not talk about such things like food and clothing. The excessive amount of food brought to the monastery this morning was due to the promptings of a celestial being and not of a man".

Then the Buddha spoke in verse as follows:

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

မဟာကစ္စာယနတ္ထေရ ဝတ္ထု

၉၄။ ယဿိန္ဒြိယာနိ သမထင်္ဂတာနိ၊ အဿာ ယထာ သာရထိနာ သုဒန္တာ၊
ပဟီနမာနဿ အနာသဝဿ၊ ဒေဝါပိ တဿ ပိဟယန္တိ တာဒိနော။

VII. (5) Mahākaccāyanatthera Vatthu

Verse 94

94. Yassindriyāni samathaṅgatāni, assā yathā sārathinā sudantā
Pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino[1].

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants—such an arahat is held dear even by the devas.

Verse 94

VII (5) The Story of Thera Mahākaccāyana

While residing at the Pubbārāma monastery, the Buddha uttered Verse (94) of this book, with reference to Thera Mahākaccāyana.

On a full moon day, which was also the end of the vassa, Sakka with a large company of devas came to pay homage to the Buddha, who was then in residence at Pubbārāma, the monastery built by Visākhā. At that time, the Buddha was being attended upon by the Chief Disciples and all the senior bhikkhus. Thera Mahākaccāyana, who spent

1. tādino: one who is calm and tranquil or unperturbed by the ups and downs of life (Lokadhamma).

the vassa in Avanti, had not yet arrived, and a seat was kept vacant for him. Sakka paid homage to the Buddha with flowers, incense and perfumes. On seeing a vacant seat he declared how he wished that Thera Mahākaccāyana would come so that he could pay obeisance to him also. At that instant Mahākaccāyana arrived; Sakka was very pleased and eagerly paid obeisance to him with flowers, incense and perfumes.

The bhikkhus were awed by Sakka paying obeisance to Mahākaccāyana, but some bhikkhus thought that Sakka was being partial to Mahākaccāyana. To them, the Buddha said, "One who is restrained in his senses is loved by both men and devas".

Then the Buddha spoke in verse as follows:

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants—such an arahat is held dear even by the devas.

သာရိပုတ္တထေရ ဝတ္ထု

၉၅။ ပထဝိသမော နော ဝိရုဇ္ဈတိ၊ ဣန္ဒခိလူပမော တာဒိ သုဗ္ဗတော၊
ရဟဒေါ အပေတကဒ္ဒမော၊ သံသာရာ န ဘဝန္တိ တာဒိနော။

VII. (6) Sāriputtatthera Vatthu

Verse 95

95. Pathavisamo no virujjhati, indakhilupamo tādi subbato
Rahadova apetakaddamo[1], saṁsārā na bhavanti tādino.

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

Verse 95

VII (6) The Story of Thera Sāriputta

While residing at the Jetavana monastery, the Buddha uttered Verse (95) of this book, with reference to the Chief Disciple Sāriputta and a young bhikkhu.

1. apetakaddamo: free from mud. The lake water being free from mud is unpolluted; the arahat being free from defilements is also serene and pure.

It was the end of the vassa; and Thera Sāriputta was about to set out on a journey with some followers. A young bhikkhu, who bore some grudge against the thera, approached the Buddha and falsely reported that Thera Sāriputta had abused him and beaten him. The Buddha therefore sent for the thera and questioned him, and Thera Sāriputta replied as follows; "Venerable Sir! How could a bhikkhu, who steadfastly keeps his mind on the body, set out on a journey without apologizing, after doing wrong to a fellow bhikkhu? I am like the earth, which feels no pleasure when flowers are cast on it, nor resentment when rubbish and excreta are piled upon it. I am also like the door-mat, the beggar, the bull with broken horns; I also feel abhorrence for the impurity of the body and am no longer attached to it".

When Thera Sāriputta spoke thus, the young bhikkhu felt very much distressed and wept bitterly, and admitted that he had lied about the Chief Disciple Sāriputta. Then the Buddha advised Thera Sāriputta to accept the apology of the young bhikkhu, lest a heavy punishment should fall on him and get his head crushed. The young bhikkhu then admitted that he had done wrong and respectfully asked for pardon. Thera Sāriputta pardoned the young bhikkhu and also asked to be forgiven if he also had done any wrong.

All those present talked in praise of Thera Sāriputta, and the Buddha said, "Bhikkhus, a bhikkhu like Sāriputta has no anger or ill will in him. Like the earth and the door-post, he is patient, tolerant, and firm; like the lake free from mud, he is serene and pure.

Then the Buddha spoke in verse as follows:

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

ကောသမ္ဘိဝါသီတိသဿတ္ထေရသာမဏေရ ဝတ္ထု

၉၆။ သန္တံ တဿ မနံ ဟောတိ၊ သန္တာ ဝါစာ စ ကမ္မ စ၊
သမ္မဒညာ ဝိမုတ္တဿ၊ ဥပသန္တဿ တာဒိနော။

VII. (7) Kosambivāsītissattherasāmaṇera Vatthu

Verse 96

96. Santaṁ tassa manaṁ hoti, santā vācā ca kamma ca

Sammadaññā vimuttassa, upasantassa tādino.

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

Verse 96

VII (7) The Story of a Sāmaṇera from Kosambī

While residing at the Jetavana monastery, the Buddha uttered Verse (96) of this book, with reference to a sāmaṇera, a pupil of Thera Tissa from Kosambī.

Once, a seven year old boy was made a sāmaṇera at the request of his father. Before his head was shaved the boy was given a subject of meditation. While he was being shaved, the boy had his mind fixed steadfastly on the object of meditation; as a result, he attained arahatship as soon as they finished shaving his head.

After some time, Thera Tissa, accompanied by the sāmaṇera, set out for Sāvatthi to pay homage to the Buddha. On the way, they spent one night in a village monastery. The thera fell asleep, but the young sāmaṇera sat up the whole night beside the bed of the old thera. Early in the morning, the old thera thought it was time to wake up the young sāmaṇera. So he roused up the sāmaṇera with a palm-leaf fan, and accidentally hit the eye of the sāmaṇera with the handle of the fan and damaged the eye. The sāmaṇera covered that eye with one hand and went about doing his duties of getting water for the thera to wash his face and clean his mouth, sweeping the floor of the monastery, etc. When the young sāmaṇera offered water with one hand to the thera, the thera chided him, and said that he should offer things with both hands. Only then, did the thera learn how the sāmaṇera lost his eye. At that instant, he realized that he had wronged a truly noble person. Feeling very sorry and humiliated, he made an apology to the sāmaṇera. But the sāmaṇera said that it was not the fault of the thera, nor his own fault, but that it was only the result of kamma, and so the thera was not to feel sad about it. But the thera could not get over the unfortunate incident.

Then they continued their journey to Sāvatthi and arrived at the Jetavana monastery where the Buddha was in residence. The thera then told the Buddha that the young sāmaṇera who came along with him was the most noble person he had ever met, and related all that had happened on their way. The Buddha listened to him, and replied, "My

son, an arahat does not get angry with anyone; he is restrained in his senses and is perfectly calm and serene".

Then the Buddha spoke in verse as follows:

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

သာရိပုတ္တထေရ ဝတ္ထု

၉၇။ အဿဒ္ဓါ အကတညူ၊ စ၊ သန္ဓိစ္ဆေဒေါ စ ယော နရော၊
ဟတာဝကာသော ဝန္တာသော၊ သ ဝေ ဥတ္တမပေါရိသော။

VII. (8) Sāriputtatthera Vatthu

Verse 97

97. Assaddho akataññū ca, sandhicchedo ca yo naro
Hatāvakāso vantāso[1], sa ve uttamaporiso.

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all carving, is indeed the noblest of all men (i.e., an arahat).

Verse 97

VII (8) The Story of Thera Sāriputta

While residing at the Jetavana monastery, the Buddha uttered Verse (97) of this book, with reference to Thera Sāriputta.

Thirty bhikkhus from a village had arrived at the Jetavana monastery to pay homage to the Buddha. The Buddha knew that the time was ripe for those bhikkhus to attain arahatship. So, he sent for Sāriputta, and in the presence of those bhikkhus, he asked, "My son Sāriputta, do you accept the fact that by meditating on the senses one could realize Nibbāna?" Sāriputta answered, "Venerable Sir, in the matter of the realization of Nibbāna by meditating on the senses, it is not that I accept it because I have faith in you; it is only those who have not personally realized it that accept the fact from others".

1. vantāso: one who has discarded all craving (lit., one who has vomited all craving).

Sāriputta's answer was not properly understood by the bhikkhus; they thought, "Sāriputta has not given up wrong views yet; even now, he has no faith in the Buddha".

Then the Buddha explained to them the true meaning of Sāriputta's answer. "Bhikkhus, Sāriputta's answer in simply this; he accepts the fact that Nibbāna is realized by means of meditation on the senses, but his acceptance is due to his own personal realization and not merely because I have said it or somebody else has said it. Sāriputta has faith in me; he also has faith in the consequences of good and bad deeds".

Then the Buddha spoke in verse as follows:

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all carving, is indeed the noblest of all men (i.e., an arahat).

At the end of the discourse, all those bhikkhus attained arahatship.

ခဒိရဝနိယရေဝတတ္ထေရ ဝတ္ထု

၉၈။ ဂါမေ ဝါ ယဒိ ဝါရညေ၊ နိန္နေ ဝါ ယဒိ ဝါ ထလေ၊
ယတ္ထ အရဟန္တော ဝိဟရန္တိ၊ တံ ဘူမိရာမဏေယျကံ။

VII. (9) Khadiravaniyarevatatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe, ninne vā yadi vā thale
Yattha arahanto viharanti, taṁ bhūmirāmaṇeyyakaṁ.

98. In a village or in a forest, in a valley or on a hill, wherever the arahats dwell, that place is delightful.

Verse 98

VII (9) The Story of Thera Revata

While residing at the Jetavana monastery, the Buddha uttered Verse (98) of this book, with reference to Thera Revata of the Acacia (khadira) Forest.

Revata was the youngest brother of the Chief Disciple Sāriputta. He was the only one of the brothers and sisters of Sāriputta who had not left home for the homeless life.

His parents were very anxious to get him married. Revata was only seven years old when his parents arranged a marriage for him to a young girl. At the wedding reception, he met an old lady who was one hundred and twenty years old, and he realized that all beings are subject to ageing and decay. So, he ran away from the house and went straight to a monastery, where there were thirty bhikkhus. Those bhikkhus had been requested earlier by Thera Sāriputta to make his brother a sāmaṇera if he should come to them. Accordingly, he was made a sāmaṇera and Thera Sāriputta was informed about it.

Sāmaṇera Revata took a subject of meditation from those bhikkhus and left for an acacia forest, thirty yojanas away from the monastery. At the end of the vassa, the sāmaṇera attained arahatship. Thera Sāriputta then asked permission from the Buddha to visit his brother, but the Buddha replied that he himself would go there. So the Buddha accompanied by Thera Sāriputta, Thera Sīvali and five hundred other bhikkhus set out to visit Sāmaṇera Revata.

The journey was long, the road was rough and the area was uninhabited by people; but the devas looked to all the needs of the Buddha and the bhikkhus on the way. At an interval of every yojana, a monastery and food were provided, and they travelled at the rate of a yojana a day. Revata, learning about the visit of the Buddha, also made arrangements to welcome him. By supernormal power he created a special monastery for the Buddha and five hundred monasteries for the other bhikkhus, and made them comfortable throughout their stay there.

On their return journey, they travelled at the same rate as before, and came to the Pubbārāma monastery on the eastern end of Sāvatthi at the end of the month. From there, they went to the house of Visākhā, who offered them alms-food. After the meal, Visākhā asked the Buddha if the place of Revata in the acacia forest was pleasant.

And the Buddha answered in verse as follow:

98. In a village or in a forest, in a valley or on a hill, wherever arahats dwell, that place is delightful.

အညတရ ကုတ္ထိ ဝတ္ထု

၉၉။ ရမဏီယာနိ အရညာနိ၊ ယတ္ထ န ရမတီ ဇနော၊
ဝီတရာဂါ ရမိဿန္တိ၊ န တေ ကာမဂဝေသိနော။

VII. (10) Aññatara itthi Vatthu

Verse 99

99. Ramaṇīyāni araññāni, yattha na ramatī jano
Vītarāgā ramissanti, na te kāmagavesino.

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

Verse 99

VII (10) The Story of a Woman

While residing at the Jetavana monastery, the Buddha uttered Verse (99) of this book, with reference to a woman of doubtful character.

A bhikkhu, after taking a subject of meditation from the Buddha, was practising meditation in an old garden. A woman of doubtful character came into the garden and, seeing the bhikkhu, tried to attract his attention and seduce him. The thera got frightened; at the same time, his whole body was diffused with some kind of delightful satisfaction. The Buddha saw him from his monastery, and with his supernormal power, sent rays of light to him, and the bhikkhu received this message, which said, "My son, where worldlings seek sensual pleasures is not the place for bhikkhus; bhikkhus should take delight in forests where worldlings find no pleasure".

Then the Buddha spoke in verse as follows:

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

အရဟန္တဝဂ္ဂေါ သတ္တမော နိဋ္ဌိတော။
Arahantavaggo sattamo niṭṭhito.
End of Chapter Seven: The Arahat.

Chapter VIII

၈။ သဟဿဝဂ္ဂ

8. Sahassavagga

The Thousand (Sahassavagga)

တမ္မဒါဠိက စောရဃာတက ဝတ္ထု

၁၀၀။ သဟဿမပိ စေ ဝါစာ၊ အနတ္ထပဒသံဟိတာ၊
ဧကံ အတ္ထပဒံ သေယ္ယော၊ ယံ သုတ္ဝာ ဥပသမ္မတိ။

VIII. (1) Tambadāṭhika Coraghātaka Vatthu

Verse 100

100. Sahassamapi ce vācā, anatthapadasaṁhitā
Ekaṁ atthapadaṁ seyyo, yaṁ sutvā upasammati.

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if one hearing it one is calmed.

Verse 100

VIII (1) The Story of Tambadāṭhika

While residing at the Jetavana monastery, the Buddha uttered Verse (100) of this book, with reference to Tambadāṭhika, the executioner of thieves.

Tambadāṭhika served the king as an executioner of thieves for fifty-five years; he had just retired from that post. One day, after preparing rice gruel at his house, he went to the river for a bath; he had intended to take the specially prepared rice gruel on his return. As he was about to take the rice gruel, Thera Sāriputta, who had just arisen from sustained absorption in Concentration (jhāna samāpatti), stood at his door for alms-food. Seeing the thera, Tambadāṭhika thought to himself "Throughout my life, I have been executing thieves; now I should offer this food to the thera". So, he invited Thera Sāriputta to come in and respectfully offered the rice gruel.

After the meal, the thera taught him the Dhamma, but Tambadāṭhika could not pay attention, because he was so agitated as he recollected his past life as an executioner. When the thera knew this, he decided to ask Tambadāṭhika tactfully whether he killed the thieves because he wished to kill them or because he was ordered to do so.

Tambadāṭhika answered that he was ordered to kill them by the king and that he had no wish to kill. Then the thera asked, "If that is so, would you be guilty or not?" Tambadāṭhika then concluded that, as he was not responsible for the evil deeds, he was not guilty. He, therefore, calmed down, and requested the thera to continue his exposition. As he listened to the Dhamma with proper attention, he came very close to attaining Sotāpatti Magga and reached as far as anuloma ñāṇa[1]. After the discourse, Tambadāṭhika accompanied Thera Sāriputta for some distance and then returned home. On his way home a cow (actually a demon in the guise of a cow) gored him to death.

When the Buddha came to the congregation of the bhikkhus in the evening, they informed him about the death of Tambadāṭhika. When asked where Tambadāṭhika was reborn, the Buddha told them that although Tambadāṭhika had committed evil deeds throughout his life, because he comprehended the Dhamma after hearing it from Thera Sāriputta and had already attained anuloma ñāṇa before he died, he was reborn in the Tusita deva world. The bhikkhus wondered how such an evil-doer could have such great benefit after listening to the Dhamma just once. To them the Buddha said that the length of a discourse is of no consequence, for one single word of sense can produce much benefit.

Then the Buddha spoke in verse as follows:

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if one hearing it one is calmed.

1. anuloma ñāṇa: vipassanā insight which causes the nāmarūpa process of the yogī to become fully adapted for Magga Insight.